THE TRAVEILER

of Ierome Turler, de-

uided into two Bookes.

The first conteining a notable discourse of the maner, and order of traueiling ouerſea, or into ſtraunge and forrein Countreys.

The ſecond comprehending an excellent deſcription of the moſt delicious Realme of Naples in Italy.

A Woorke very pleaſaunt for all persons to reade, and right profitable and neceſſarie vnto all ſuch as are minded to Traueyll.

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To the Right honourable and renowmed Barons, the Lord George, Hugh and Vitus, brethren, of the auncient house of the Schonburges. Lordes of *Glaucha, and Waldenburge:* Ierome Turler sendeth greeting.

RYght honorable and renoumed Barons, it is nobly written by *Isocrates*, that children oughte too keepe their fathers Friends as diligētly: as they woulde their owne inheritance. And your father of worthy memorie, loued my father deerely, & hee liued togither with your Grandfather many yeeres in the Courte of Duke George the noble Duke of *Saxonie*, and he was borne in the dayes of your Greatgrandfather of *Austine Turler* his father, who was then Consull of

Lesnick, which towne is vnder your iurisdiction at this day, and whereof my Vncle is nowe at this present Consull, one whom yee knowe ryghtwell. Wherefore, I haue often deuised with my self, by what meanes I might likewise continue this frendship, or rather testefie my dutie towards you & your familie, and if it could bee, how to enlarge the same, but hetherto I coulde finde no good opportunitie, for that yee were of so smal yeeres that wanted rather instruction in discretion, and good manners: then to bee occupied in debating of graue matters, and also yee had such instructers, and schoolemaisters, that if yee followed their documentes there should redownd great honour to your selues, and great commoditie to your subiectes. Albeit then it be so, that ye haue no neede of myne admonicio, either to the studie of vertue & godlinesse, or towards the attaining of good artes & learning: yet the significatio of a mans dutie is wont to be acceptable to good natures, & such espe-

eſpecially ſuch as are of Nobilitie, and deſcended of the greateſt parentage. Thus ſtaying my ſelf vpō this groūd: I ſēd vnto ye this booke which I haue written in the behalf of ſuch as are deſierous to traueill, and to ſee forreine Cuntries, & ſpecially of ſtudents. For ſince Experience is the greateſt parte of humane wiſedome, and the ſame is increaſed by traueil: I ſuppoſe there is no man will deney, but that a mā may become the wiſer by traueiling. How beit if in any thing: ſurely in this moſt diligent circumſpection is very requiſite, by reaſon of the daungers that offer themſelues vnto traueilers, and the weakeneſſe of mans iudgment, which vnleſſe it be then confirmed by vſe & experience, and holpen by the counſel of others: it will ſoone be brought into errour. Here is moreouer to be added, that the youth and flourishing yeeres are moſte commonly employd in traueill, which of their owne courſe and condicion are inclined vnto vice, and much more erneſtly imbrace the ſame

if it be entiſed thereto, which manie a time and often chaunceth in traueyling: wherfore, mee thinkes they do a good deede, and well deſerue of al mē: that gyue preceptes of traueyling. Which thing, althoughe I perceyue that ſome haue doone: yet haue they doone it heere and there in ſundrie Bookes, and not in any one certeine place. And being a neceſſarie thing to haue all ſuch matter in a readineſſe as may well and profitably be ſaid of one thing: I haue therefore handled that argument according to the definitiue Methode, as they ſpeake in the ſchooles, and haue comprehended alſo, as I iudge, in one Booke, whatſoeuer is neceſſarie for any to know concerning the due taking in hand of traueill, and the proſperous perfourming of the ſame. I haue alſo adioyned vnto this diſcourſe another booke, wherin I haue applied thoſe preceptes of mine, vnto ſuch things as ſeemed vnto me worthy the ſeing and obſeruing in the Realme of *Naples*, which beeinge

none

none other thing then an example of ſuch documentes as wee haue ſet down in the firſt Booke : I haue therefore made the title vnto all the whole writing, *Of Traueill, and of the Realme of Naples*, becauſe no man ſhall thinke that I haue coupled contrary thinges togither. For although in deede it bee one thing to intreate of the Realme of *Naples*, and another thing to giue preceptes vnto ſuch as meane to traueill : yet ſince traueiling conſiſteth of viewing & diligent conſideratiō of things, and preceptes are lightned by examples : there is no iuſt impediment to the contrarie, but that I maye ioyne theſe twaine togither. And as I haue alſo admonished in the booke : I truſt that this my labour will bee the more acceptable vnto ſome, for the ſame cauſe. For if they ſhall want preceptes they ſhall finde them heere in a readineſſe, and if they do require an example agreeable to preceptes, they haue heere ſuche a one beefore their eyes which may both inſtruct their mindes

and alſo inflame them vnto the know ledge of moſt bewtifull ſightes, and Antiquitie. Receiue in good parte, Right honorable and renoumed Barons, this ſimple gifte from mee, and therin my dutie and ſeruice towardes ye and your familie. Which if it shall pleaſe you to do: I wil do min indeuor to omit nothing which I may thinke to tende vnto the commendation and ornament of your houſe: and that my good will may be knowen vnto you hereafter, by ſome traueill of more graue argument.

Fare yee well.

The

The Contentes of the *Chapters contained* in this present woorke.

In the firste Booke.

Of the Definition of Traueill, with a proposition thereto annexed. Chap. 1

What Persons are meete or vnmeete to traueil, and also of the causes of traueill. Chapter. 2.

Howe a man ought to Traueill, and of the effect and commoditie of Traueill. Chap. 3

Of the properties of the foure principall Nations of Europe, and how a man shall know, whether he haue profited by traueill, or not. Chap. 4

What thinges are to be considered in traueillinge. Chap. 5.

How wee ought to make a choyce of suche thinges as wee see, or learne in traueillinge: and of the Traueillers Priuiledges. Chap. 6

Example

The Table.

Examples of notable men that haue trauelled. Chap. 7.
Of such matter as is commonly obiected against trauellers, with a confutacion thereof. Chap 8
An answere to the principall Question, with a notable commendacion of Trauell thereto anexed. Chap. 9

¶ In the second Booke.

The Argument and Contentes of the seconde Booke, with the intent, and deuise of the same breefly expressed. Chap. 1
Portus Baianus, commonly called La Peſcina mirabile, a wounderfull Fishponde. Chap. 2
Centum cellæ, commonly called Cento camerelle, an hundred Chambers. Chap. 3
Mons Canita, the Hill Canita. Chap. 4
Lacus Auerni, the Lake Auernus. Chap. 5.
Ciceroes Academie, Willedge, and hoat Bathes. Chap. 6
Cumæ, the citie Cuma. Chap. 7
Baines. Chap. 8.
A Well or Fowntaine in the Sea, and the way called Arrellana. Chap. 9

The Table.

Forum Vulcani, Vulcanes Merket place.
Chap. 10
puteolis, the Citie Puteolis. Chapt. 11
An Hill arisinge out of the grounde.
Chap. 12.
The Hill Pausilypus. Chap. 13.
The Citie of Naples Chap. 14
Gardeines. Chap. 15.
Welles, and Streetes. Chap. 16
The Merket place, and Churches.
Chap. 17.
Storehouses, Castles and Armories.
Chap. 18.
Antiquities, the Vniuersitie, and peculyar properties of the Citie, and People of Naples. Chap. 19.
The kinges Pittes or Pondes, and the Hill Vesuuius called now Summi, and of others. Chap. 20.

FINIS.

¶ Names of the Auc-thours and Bookes, that are cited in this Woorke.

Antonius de Rossis, a Lawier.
Athenæus.

Berosus.
Bible.
Blondus.
Brissonius, a lawier.

Cato de Originibus.
Cicero.
Ciriacus Anconitanus
Claudianus.
Clemens Alexandrinus.
Copernicus.

Dion Cassius Nicæus.
Dionisius Halicarnasseus.
Erasmi adagia.
Euripides.

Festus Pomponius.
Fort. quæstiones.
Franciscus Senensis
Furius Coriolanus.

Homerus.
Horatius.

Ius Canonicum.
Ius Ciuile.
Iuuenalis.

Landus Hortensius.
Leander Bononiensis.
Leges xii. tabularum.
Leuinus Lemnius.
Liuius.

Ouidius.

Plato.

Plato.
Plautus.
Plinius ſecundus.
Plinius nat. hiſt. ſcriptor.
Plutarchus.
Polibius.
Pomponius Lætus.
Propertius.

Seneca.
Seruius Sulpitius.
Silius Italicus.
Simon Portius.
Strabo.

Triumphus Neapolitanus.
Thucydides.
Varro de ling. Latina.
Vegetius.
Virgilius.
Vorthuſius.
Vitruuius.
Volaterranus.

Xenophon.

¶ At *Bononie*, the firſte *Stone from the Citie*, in the villedge of Marke Antonie de L'auolta, a Senatour, ſtandeth this Monument to bee ſeene.

Alia Lœlia Criſpis, *neither Man, nor Woman, nor Mungrell, neither Maide, nor younge Woman, nor old Wife, neither Chaſt, nor a Harlot, nor Honeſt,* But all.

Dyinge neither by Famine,

mine, nor Sworde, nor Poyſon, But by all. *Lying neither in the open Ayre, nor in the Water, nor in the Earth,*

But euery where:

Lucius Agatho Priſcius *vnto her neyther Husband, nor Louer, nor Kinſeman, neither Sorowfull, nor Glad, nor Weeping: this Monument beeyng neyther Heape, nor Piller, nor*

Se-

Sepulcher, But all.
He knoweth and yet hee
cannot tell, for whom
hee hath erected.

OF THE DEFI- 1
nition of Trauaile, with
a proposition therto anexed.

¶ The first Chapter.

THis worde Peregrinus which signifieth a straunger or traueiler, in the Latine tongue in sundrye ages hath had sundry significations. For as Varro, and Festus Pomponius doe report, ẏ auntient Romans called an enemie by the name of Peregrinus a stranger: and an enemie whom they cal now at this present Hostis, they tearmed thē Perduellis: in which significatiō it was thus written in the lawes of the xij tables: *If you haue appoynted anye daie with a straunger you muste needes come.* But that worde grewe out of the signification of a straunger, and continued so long in signifying one that was our aduersarie, or tooke armes against vs, vntill it fell to a more gentle vse, the Ro-

manes calling all such only by the name of Straungers as were not frée of the Citie of Rome, as béeing perhaps Latines borne, or altogither Aliens: and in this signification it is vsed at this present. So that this worde Peregrinari to traueile, descendeth from the worde Peragrare to wander, which signifieth to traueyle in straunge and forreine Cuntreyes, to wander in places aswell vnknowne as knowne out of a mans own Cuntrey, or Citie. Which may well be perceiued by the testimonie of Plautus, where he sayth: *I am a Straunger*, that is to saye, borne in a forreine lande, *I knowe not Sauria, &c.* And likewise it appeareth in Cicero: *which Citizens*, (sayth hée) *are better then straungers, & our owne Countreymen, then aliens*, that is to saye, then those that come hether to dwell, from other places. Herehence it commeth, that wée call strange trées, and straunge birdes, which eyther were brought vnto vs from other places, or else were neuer sæne amongst vs bæfore. Likewise, straunge seruing of God with vnaccustomed rites and maners,

Plautus.

Cicero.

maners which eyther wée haue boꝛowed frõ other places foꝛ religions sake, oꝛ elſe are by vs lykewiſe celebꝛated & executed not after our owne cuſtome, but after ſome rare and ſtraunge oꝛder. After this maner that wee now ſpeake of, the ſeruice and Sacrifice of the noble and great mother of ẏ Gods (who was called Cybala, and Rhea, and by many others names moe) alſo of Ceres, and Æſculapius, might well bée called of the Romans, ſtraunge, eyther foꝛ that they were far fet, namely out of Phrigia, Greece, and Epidaurus: eyther foꝛ that, lyke howe they were vſed in thoſe places, euen ſo were they in Rome alſo. Moꝛeouer, there is mencion made in the Ciuile lawe of a ſtraunge Prætor, and likewiſe in ẏ Canon law of ſtrange iudgementes. In Iuſtinians Code this woꝛde Peregrinus a ſtraunger, is ſomtime takẽ foꝛ one that is bꝛought away to another place, ſometime foꝛ one that wandꝛeth abꝛoade hauing no certeyne place of abode, wherein I haue noted this much, bicauſe I woulde gladly omitte nothing that myght apperteyne The Code

to the signification of that word wherof wée presently entreate. All which matters béeing omitted, this is an auncient question, *whether traueyling do a man more good or harme?* which seeyng that it lieth more in the power of Fortune then in our owne good will and industry, it may séeme that it is but a vayne matter to mooue any such question. But in very déede the truth of the thing standeth otherwyse. For those that traueyl, all doo not commit thēselues to straunge and forreyne Cuntryes, to the entent to consume there their time in idlenesse, to bée subiect as a mocking stocke vnto Fortune: but they haue sometimes iust causes that mooue them, and some proposed ende in respecte wherof they take in hande theyr traueyll. Wherefore, wée must distinguishe this kind of traueyll which hath some certeyne ende proposed, from that which is taken in hande onely for Idlenesse sake: Howbeit this last kinde cannot iustly bée called by the name of Idlenesse, since it hath some small delight, yet not tending at all to any ende, adioyning vnto it. For

A common question.

P

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true

true delight and pleasure, is sought for in respect of some ende, and whereas is no end, there also can bee no pleasure: for in all kinde of trauailing there is certen paine & labour contained, which repugneth against idleneſſe tending vnto vertue not to vice, insomuch that if wee doe vprightly weigh the thing: we shal then finde, that, *Traueill is nothing else but a paine taking to see and searche forreine landes, not to bee taken in hande by all sorts of persons, or vnaduisedly, but such as are meete thereto, eyther to the ende that they may attayne to suche artes and knowledge as they are desirous to learne or exercise: or else to see, learne, and diligently to marke suche things in strange Countries, as they shall haue neede to vse in the common trade of lyfe, wherby they maye profite themselues, their friendes, and Countrey if neede require.* This definition who so marketh well, hee shall easely make answere to the question erewhile propounded. For hee shall not onelye discerne traueyll from sluggish Idleneſſe, whileſt he pla-

ceth this worde, Payne, for the generall signification which the Logicians do cal Genus, but also comprehendeth manie other thinges, which the Rethoritians, and Logicians doe vsually handle by Thesis and Hipothesis, definite and indefinite questions, wholly settinge downe before our eyes whatsoeuer apperteineth to this present question. And whereas all kinde of paynes are not taken in traueilyng, therefore haue I called it, the payne to see and serch, wherto I adde these wordes, Foraine Lands, that I may distinguishe it from small and short iourneis, which enie man taketh in hande for pleasures sake in his owne cuntrey. But let vs now procéede in order to the rest.

VVhat

¶ What Persons are meete or vnmeete to Traueil, and also of the causes of Traueill.

Chapter. 2.

NAture teacheth vs, that Infants, Aged persons, & such as haue weake bodies, are of al others lesse mæt to traueill. And although it oftentimes chanceth through the iniquitie of the tyme, or some common calamitie thereto constraining, that persons of such age and condicion are enforced to traueill: yet are they vnmeet for it, not being able to abide those paynes that accustomablye befal to traueillers. Like as Iacob méetinge with his brother Esau, excuseth himselfe from traueylynge by reason of his young Children, who if they were weryed but with one dayes traueill, wold die w̄ the paines of so long a iourney. And as touching old folke by prowse it is euident, that they are nothing mæt to traueill: since ould age of it selfe is supposed to be an heuy burthen. Which the Poet Ouid hath done vs to vnder-

ſtand in the 4. Booke De Triſtibus, the viii. Elege. And lykewiſe the noble Poet Homer, hath a notable ſayinge of one ſore laden with yéeres, which Verſes may thus be engliſhed.

Such one art thou, who hauinge waſht
themſelues, and fead their fill:
ſtrait couch them downe to ſleepe,
this is the vſe of Ouldmen ſtill.

Ther is alſo ſoune difference to be had in ỹ ſeye in reſpect of Decorum or cumlynes, & publique honeſty: howbeit the ſame is not euery where accordinglye obſerued. For the Dutch Wæmen, and thoſe that inhabit the Ilands of Sealand, doe not only occupy buying & ſelling at home, more dilygently then ỹ men doe: but they traueil alſo vnto ỹ furthermoſt partes of the world to trafacque and occupy Merchaindize. And for ſo doynge they are neuer a whit the more diſcommended, eſpecially amonge their owne cuntrye folke. But in other regions of this our Europe, ỹ ſame cuſtome is not obſerued, as it was not alſo vſuall amõgſt our auntiẽt fathers in forȝetime: as it playnely appeareth by example of

Dutch wemen.

Medea,

Medea, who when shée ascended into ỹ Castle and Temple of Corinthe, indeuoringe by all meanes to perswade the Matrones and kepers of the same temple, that they should suspect no éuell, in that shee had bene so longe absent from her owne cuntrey, forsomuch as many haue cõmendably bæhaued themselues being out of their owne native soyles: they gaue her no answer at all, that shée might vnderstand, that the wide wandring of Wéemen cannot want suspition, & bringeth some tokẽ of dishonestie. Weemen Traueile

Whereupon the Tragicall and Comicall Poets, when they bringe in any far traueiling Woman, for the most parte they feine her to be incontinent. Semblably, frantique and furious Persons are vnfit to traueill. For séeinge that they are distracte of their right wittes, they are accompted also vnmæt to deale in all ciuile affaires. There bée lykewise manie thinges moe, that stay sundrye from trauellinge, that whoso shall bée frée and voyd of them: then they are not forbidden to take ỹ labor in hand, especially in their youth, or at mans state

For

For these ages are not onely fit to endure Labours, but those things which we sée, heare, and learne at those dayes are soonest fired in memory and longest continue. Which being so: it may then séeme straunge, that Plato, an excellent Philosopher, and a moste dyligent searcher out of all thinges, hath especially apoynted that tearme of mans lyfe vnto traueill, whiche is betwéene fiftye and threescore. For since at ỳ time al the strength of mans body beginneth to decreace, it séemeth very ridiculous for the age that then is weakned, and drawing apace to death to bée oppoynted vnto youthly labours, and as the cõmon saying is, to heape one mischiefe vpon another. But I lyke of Platoes opinion well enough. For hée forbiddeth not but that younger men also may traueill, being not otherwise possible but ỳ men wyll pas and repasse the seas, and otherwise to, which he also affirmeth. Wherfore, such as haue time and leasure, and are desierous to sée the trades and maners of other peoples, bee wyll not haue prohibited by enie lawes to the contrarie:

Plato.

trarie: bicause that a desolate Citie, and such an one as knoweth not what is good or bad in forein countreys, is verie far from perfection. And whereas hee hath apointed that terme of yeeres to be emploid in traueill: the reason is this, for that hée would haue that time especiallye to bée bestowed in learninge of maners and searchinge other knowledge. For since at those yeeres mans iudgement is moste perfect: hée is the better able to discerne and iudge of matters, then in his youth, or old age, wherof the one is rather enclined to vice then vertue and is ruled by affection, the other beginneth to fail in memory, and cannot well vse the iudgement of the sences. And although hée forbidde not young men to traueill, wherby they also may sumdeale profite in maners and knowledge: notwithstandinge forasmuch as that age is but of weake iudgment, hee cõmitteth that care to men of ryper yeeres, not so much for priuat, as for common cõmodytie. For he willeth them at their retourne home, diligently toreporte vnto the Senate whatsoeuer notable

notable thing and worthy of memorye they haue seene in forreine cuntries, either concerning lawes, or bringing vp, or appertaininge to knowledge, that if it might happen the same to be liked of, it might be receiued into the common wealth. And lyke as there bee many thinges that may hinder a man from traueiling although he woulde neuer so faine: so may there also bee diuers and sundry causes why a man ought to traueill, and those likewise sumtimes such whereof a man neuer thought before. For some men are naturally enforced to traueill, or rather to wander abroad after the maner of Cilenius, as those in whose natyuitie the moone is placed w̄ Mercurie in the nineth house, especially in a moouable signe, or some other lyke iudgemente in this matter: and other some grow into that nature by custom. And others agayne traueill for gaines, and commoditie, as Merchantes: some for vertues sake, as those that apply the studie of good Arts: howbeit these also reape gayne and commoditie of traueill at their due time & season. For, Gain is

two

two fold, the one honest, which is ioyned vnto vertue and honor, & that which the students and professours of good arts do attayne. Likewise souldyeurs which are content with their pay, as S. Iohn saith: and Merchantes if they desire to ware ritch after no dishonest sort. The other kind of gaine is dishonest, which repugneth w̄ nature and vertue, such as they do practize which giue themselus wholy to robbing and spoyling, who being vnmindfull of the law of armes, and of the Oth which souldiours take: do not spare nor abstaine from their friendes goods. That kind of gain also which is cōmonly hatefull among men, as vsurers, and others that heap vp wealth by right or wrong with such gredines and auarice, that as the Poet saith, they run to the furthest Indians, and all to eschew pouertie, leauing nothing vnassaied wherof they may raise to themselues some gain. Which occasiō, as I suppose, moued Cicero, to distinguishe filthye artes from other, and to iudge nothing to bee profitable, which was not also honest.

But principally wee must weigh and examine

eramine vnto what ende wée take our traueill vpon vs. For since all thing is done for some ende, it were taken in hand in vaine, vnlesse it were also directed vnto some certen scope. But as the Philosophers doe distinguishe, of endes & purposes: some bée séemely and lawful: other not séemely, or wandring. Moreouer, of those that bée séemely, one is tearmed principall and last of all, to whō when wée haue attained then wée at rest and séeke for none farther: another is lesse principall or meane, which again is distinguished into subordinate, and not subordinate, but by any meanes happning. Let this varietie of endes therfore bee considered, and one of them seuerallye examyned from another, bycause this consideration bringeth great profite with it. For not onely nature requireth vs so to do, but also profit, and diligence, which are to bée sought in all things that wée do. For the principall ende is more profitable then the other, and there is more labour required in attaining him, then the residue. So then it is a thing importing more profit,

fit, and it requireth also moze traueill, to go into Italy, & to returne home againe passing well furnished with the knowledge of Phisicke oz Lawe, then it dothe to vnderstande how the Venetians gouerne their common wealth, oz what is done at Rome vppon their Saturnalia feast dayes. Fridericus Furius Coeriolanus whom I vsed familiarly during my continuance at Louane, telleth an excellent Historie in a certen Booke of his, and bicause it teacheth ỹ same which wæ declare in this place: I will not spare to recite it. A certen gentleman of Naples requested of his kinsman which was a noble man and had the tuition of him, that hæ might haue licence to go sée forreine Cuntries, vnto whom hys kinsman promised hæ shoulde, if first hée would traueill to Rome which was not farre of, and there abide a certeyne time. The younge gentleman obeying his commaundement went thither, and afterwarde returned home, still calling vpon his kinsman that he might goe a greater iourney. But whē his kinsman perceyued that hée had taken no profite by Note.

The Sum of Trauelynge.

by that traueill: laid vnto him, Sonne, you haue ſcene Wedowes, Plaines, Hilles, Valleis, Earables, Woods, Forests, Fields, Springs, Riuers, Trees, Thickets, Villages, Caſtles, Cities, Beaſtes, Bathes, Galleries, Coloſſeis, Churches, Pallaices, Pillers, Images, Buildinges, Downefalles, Towers, Amphitheatres, Triumphall Arches, Baines, Steeples, Vniuerſities, Schooles, Gardeins, Conduites, Goodmen and Knaues, Ritche and Poore, Learned and Ignorannt, and whatſoeuer may elſe be found within the compaſſe of the whole world: abide therfore nowe henceforwarde at home, and content your ſelfe. Thus that moſt prudente Prince, did briefly recite whatſoeuer might bee laide in ſuch a matter, and wittely ſet downe the right order and rule to traueill ouer the worlde, wherby hee might repreue the abuſe of traueiling. Notwithſtanding a man maye by one labour attaine to diuerſe endes. As for example, by traueiling into Italy, he may get the knowledge of Phiſicke or Lawe, and vnderſtand alſo

the

the gouernment of the state of Venice. Which when it happeneth in this wise, certen also it is ỹ the commoditie which insueth theron must nædes be the greater. Wée must also take hæde that the commoditie bee good and honest which wée receyue by our traueyll. For these two poyntes are not in vayne knit togyther by wyse men, and many tymes there is an ouersight æuen in common wealthes, vnder couler of profite, and commoditie. And the vertue of honestie is such, that it preserueth the bewtie of profite. So that they which seperate honestie from profite: they alwayes obtayne not their true ende, nor yet reape that commoditie which they ought to doe. But for asmuche as in all humane affayres, wée must consider to what ende, and for what commoditie they are taken in hande: then ought wée most especially to bée myndefull thereof in traueili. For who so traueyleth in any other respecte, bée spendeth his time in vayne, consumeth his gœdes to no purpose, endamageth

damageth the health of his bodye, and daungereth his life, casting himselfe into a thousand perilles, nothing profiting himselfe or others.

¶How a man ought to *Traueill, and of the effect*, and commoditie of Traueill.

The.3. Chapter.

THe ende of our traueill being determined, and hauing in our minde the hope of great profite which shall ensue to vs thereby, a man must so prouide for euerie thynge, that aboue all hée haue regarde to hys health, whether it bée of bodye, or soule. For hée that doth not so, but dependeth al vpõ Fortune, he shal make God his enemy, hurt his conscience, and expose himself to a thousand daungers. For immediatly he hath opened, as it were, a windowe vnto infinite mischieues, & hath gotten a most large fielde to offend in. But who so committeth

The feare of God.

teth hymselfelfe vnto Gods kæpyng, shall bée saued through his protection, as saith the Psalmiste. And although many éeuilles and daungers lye in his waye: notwythstanding hée shall not bée moued. Hée shall also brydle hys affections: since the cheifest meanes to auoyde sinne, is to auoide the occasion of sinne, wherein hée must employ great diligence, and preuent many imminent daungers by hys wisedome. So Tobias, whē hée sent his sunne forth into Rages, exhorted hym aboue all thinge to feare God, as the chiefest guide of his iourney, and all his affaires. Poetes feygne, that Æneas was couered in a cloude by Venus, and diuerse other men also by other Goddes, thereby escapyng not onely the sight of men, and also sundrye perilles that they might haue incurred, thereby to declare that they bée safe from daungers, that are couered with the might and power of God. Which thing likewise ỹ holy scripture testifieth in many places saying: *They wente foorthe and the Lorde Was with* Tobias.

them: and againe, *the Lorde dothe know thy iourney, and thy Lorde thy God hath remained with thee, and thou hast wanted nothinge*. The nexte care is, that hee haue regarde of hys body, that is to saye, to keepe it sounde and in good health. How this may bee done, preceptes of Phisitions do declare, and as farre as I am able to say in the matter: it consisteth in the due vse of the fiue things not naturall, as they tearme them, that is to witte, the Aier, Meate and Drinke, Fulnesse and emptinesse, Exercise and reste, Sleepe and Watching, and finally, Accidentes and motions of the minde. For hee that is of a weake constitutiõ of body, cannot well entende those things for which hee hath traueiled. And therfore he ought to haue a more diligent regarde hereto, for that the chaunge of Ayer, of Diet, & custome, doth easely bring with it some sickenesse, although the payne and wearisomenesse of the iourney do supply no cause thereto at all. There be also two other things to bee marked by a Traueiller, name-

doely
aith.

ly

lye to applie himselfe to the manners of other, and also to loke to his owne businesse with diligence: whereof the one is very hard for him to do that hath no rule of himselfe, the other requireth rather iudgement then will. Howbeit hée must néedes doe them both if hée will do well. For who so meaneth to liue in a straunge lande after his owne fashion, maketh himselfe a mockingstocke vnto other, and neuer amendeth his owne barbarous & corrupt maners, although hée sée daily innumerable examples of vertues. Hée shall sone sustaine losse of his businesse that dealeth therin necligētly. It is after one maner that wée liue at home, and another that wée liue abroade, and some nations are more gyuen to crafte and deceite then others, which many haue tryed to their great paine. Wherefore wée must lyue warely among forreine nations, and take héede wée offende them in no case, being mindfull of the Gréeke prouerbe, νόμος πολὶ χωρα, meaning that we must applye our selues to the Manner and Note.

Cuntrie, and yet haue regarde to our owne affayres, hauing alwayes respect vnto honestie. In Clemens Alexandrinus is cited this verse of Heraclitus, thus to bée Englished.

Many Cuntries tis good to see,
Preseruing still our honestie.

In which, as the same Clemens saith, is proposed an example of a Philosophicall life, where he saith ỹ we shuld go sée manye forreine nacions for knowledge sake, but not to ensue ỹ vices of strange Cuntreyes, that is to saye, hée admonisheth vs to vndertake many iournies for intent to learne, still retaynynge the integritie of our maners, and condicions. For although some cuntries cary a certen suspicion of lust and licentiousnes: yet neuer to haue beheld any parte therof, but alwaies continently to haue liued in the same, is no small praise and glory. Let vs not therfore leaue any token of our owne fylthines in Forreyne Regions, nor let vs learne there any vile crime to bring home with vs into our owne cuntrey, but let vs insue ver-

Beware corruption.

tue

tue and exercise godlynesse in all places where soeuer wée bécome. Which who so doth, through the power of God shall not onely escape the cruell Scylla and Charybdis, and contemne the most swéete sower alluringe Songes of the Syrenes: but lyke a most experte Pilot that passeth vnder Sayle in the midst of the sea, shall as much as may bée auoide all quicksandes and perillous Rockes, the sworne Enemies of them that passe by the déepe. Thys also a Traueiler muste diligentlye prouide for, that bée lacke not his chiefe necessaryes, which the Logicians terme, Destinata, thynges apperteyning to his purpose, as vnto studye bélonge Bookes, and Teachers: vnto Warfare, Harneys, Weapons, Horses, Captaines, & suche other lyke. So then, lyke as a souldiour cannot attayne his ende if hée lacke hys Weapons: neyther can a student if hée lacke Bookes, & if other also lacke other thinges necessarye for their vse, accordynge to the diuersitie of theyr state, and callynge. Finallye, thou

Syrenes Songes.

must indeuour by all meanes possible, to attaine to thy purpose and ende the ryght waye and order, omitting all vnnecessarie circumstaunces. For so shalt thou take lesse paynes, and all thing shalbee done wyth more ripenesse and better iudgement. For the same truely is of so great force in all worldly and humane affayres, that vnlesse a man vse some good and commendable order in performyng them: hee laboureth in vayne, or to lyttle profite. Wherfore, some haue written how a man shall behaue himselfe in Warfare, & of the whole order of warfare, as hath Vegetius: some haue taught how we should behaue our selues in the studie of Phisick or Law, or in other artes and Sciences, whereby a man may in shorter time attaine vnto them, & reape fruite and commodie out of them.

The great force of Order in all things.

The commoditie and profit of trauelling is dispersed throughout and in all things of the world, and there is no humane action or trade to be founde, but it may bee bettered and holpen by traueil.

And

And ỹ I may say nothing of vile artes, are not all artes and trades accoꝛding to the diuersitie of them, better exercised in one place then another? is not this thinge best handled in such a place, and that in another? which if a man be desirous to learne, it were best foꝛ him to traueill thither, rather then lerne them at home of others whiche haue not perfectly learned them themselues. So in Germanie, Italie, Fraunce and Spayne, the art of Pꝛinting is much vsed, but among the Getes it is not knowne. And not onely cuntreys far distant hence, do pꝛactize other artes: but also those that be neere vnto vs. As the Arte of Pꝛinting is as much frequented in England as in Germanie, and Fraunce: in Ireland it is nothing so, and yet Ireland lyeth neere vnto England, and vnder obediẽce to ỹ same Queene. The Englishmen ar excellent archers, but the Irishmen bee better, and moꝛe experte in swimming, excellinge all other nacions of Europe in running and diuing vnder water. How much good, traueill doth

to a Carpenter, Vitruuius teacheth: how much to a Souldiour Vegetius sheweth: how much to a Paynter or Keruer, the horses made by Fideas and Praxiteles, standing yet at this present in the Church of Romulus at Rome do testifie, with other Collossi, Statues, Images, and Pictures, which there is no workeman beholdeth, but he wondreth at them, and departeth away more cunning thē he came. I wil speake nothing of Merchandize, which is altogether, as it were nourished by traueill, and not occupyed so much for honesty sake: as for commodytie and lucre. Let vs survey the studies of humanyty which are comprehended vnder the name of Philosophy, & wee shall finde that in auntient times they were partly inuented & deriued from ỹ Egiptians vnto other nacions, & afterward brought into Europe, continuing also a long while in Greece, from whence they arriued in Italy, and from thence were dispearsed abroad into other Regions of Europe, as it were into Colonies, & places of lyberties wtin themselues. And who wyl deny ỹ there

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is enie profite receyued by Philosophy, or that sumtime it flourished in Greece in such sort: that from al places men traueilled into that cuntry to be instructed therein, as it had bene to some faier, or mercate? which Plutarch wel signified, saying, that there were no men at all, if there wer not a sea wherby they might passe into Greece. For that graue & wise Philosopher, iudged that none could bée called by the name of men, vnlesse they were instructed in Philosophye, for as much as wyt, and verteous furniture of the minde, maketh men, not the forme or figure of the Body. But now this instruction of wittes is quite taken away from Greece together with the empire, and it is to be feared, lest shortly also it be taken from other places whether as ẏ study of lyberall Arts are extended, & in stéed therof ẏ old barbarousnes come in place after awhile. Touchīg historis, & ẏ woorks of Poets, what shall I néede to giue any admoniciō? In whose books there be some suchthings, which nether by eloquence of words, or construction

Philosophers are onely men.

can

can bee expressed, neithe by diligence of interpretours expounded, but that rather they require to bée séene with the eye. As when in Virgill mention is made of certayne pictures, very lyuely expressinge the lineamentes of nature, which Æneas béeheld in Didos Temple séeming to containe in them verye motions of mind, affections, and true teares indéede: the Poet therupon sayinge:

Great grief bringes teares, and mortal haps, make mortal harts to rue. That is to say, a man wold suppose, that those Images and Pictures had wept indéed, and that those painted and counterfeited bodies, were mooued with compassion one of them towards another. Histories reporte, that Zeusis & Parrasius the Painters, fell in contention for the excellencie, at what time the one of them painted Grapes so liuely that bee deceiued Birdes with them: the other painted a Sheet so workemanly that he deceaued him that had deceaued the birds. So lykewise Prothogenes, and Apelles lines deserued to bee loked vpon, and

Cicero

Cicero so highly commended the counterfeite of Ephigenia drawne by the Painter Timantes ỳ he supposed that one example to bee sufficient frō which all Orators and Poetes might take a president and patern to obserue Decorum, and cumlynesse in expressinge affections. The lyke is to bee iudged of Antiquitie. For what description of any place can bee so euident, or what interpretacion so plaine and perspicuous, but ỳ beholding of the thing it self doth far excede it? And lyke as if wee reade enie thing that is obscure and intricate, wee vnderstande it muche better if wee beholde some tokens and remnauntes of it, then wee can conceiue by the trauaill of interpretours, or learne by anye semblable conjecture: so lykewise the knowledge of the Antiquitie thereof, is no lesse pleasant and profitable, which of it self is able alone to stirre vp honest wittes, and nourisheth the studies of good learning. Tullie glorieth in a certen place, that he founde out ỳ Sepulcher of Archimedes the Geometri-

cian,

cian, by the engrauing of a Sphere and a Cylinder, which he sayeth hée shewed vnto his cuntrimen of Arpinum, which sepulcher was ouergrowē with bushes and briars, and much defaced, for that it was long since he died. And nothing inferrior vnto these, haue bin founde also not much before our age, at which a mā may no lesse wonder. Hereof a sufficient witnes is Raphaell Volaterranus, writing, that in his time in the way called Via Appia nigh Rome, there was digged vp the body of a womā, embaulmed wᵗ precious oyntmēts, whole, uncorrupted, layd vp in a Coffin, and couered with a Marble Stone, hauinge betweene her feete (as he sayth) a burning Candle whom the liquor of the oyntment nourished, but suddenly went out as sone as the Marble coueringe was remoued: adding moreouer, that diuers supposed that it was the body of Tulliola, Tullies Daughter whom he loued dearely. Witnesseth also the liberalitie of Pope Nicholas the fift, at whose time lyued one Cyriacus Anconitanus, a

A noble buriall.

Tulliola.

won-

wonderfull searcher of Antiquities, not only concerning his owne cuntrey of Italie, but almost of all Europe, and of a great part of Asia and Africa, whereby hee toke ỹ name of an Antiquarie, leauinge an euerlastinge renowme of his name vnto posteritie. Who vpon a time, when one demaunded of hym, why hee bestowed so muche labour in search of such matters: answered, that he would gladly raise some dead man to lyfe: rightly weighing how that many things are decaid and forgotten through proces of time, which might be restored by dyligence of traueilynge, and by industrie of learned men, preserued from iniurie of obliuion. Yea, what shall we say more, ỹ we should now haue no Cosmography at all, which contayneth the discription of ỹ whole world, nor Topography, which cõprehendeth ỹ description of certẽ priuate places: vnles it were graunted vnto vs through ỹ benefite of trauelinge: The auntient Cosmographers were of opinion, ỹ the earth was vnhabitable vnder the Equinoctiall,

as

as also that part of the worlde, whiche stretcheth out beyond the polare circles towards ỹ Poles. Which two positiõs of theirs to be false: partly ỹ Nauigacions of the Portingales, do teach vs: and partly also those Regions whom the eleuation of the North Pole argueth to to lye without the arcticke circle, as are Gronlãdia and Willappia, with other Ilandes lying nere to the frosen Sea, Wherin the Portingall Nauigacions haue not alonely done much good, but in other thinges also. For where as the auncient Writers by the difference of Noonetide shadowes, haue called some men Periscij that is to saye, tourninge shadowed, some Amphiscij double shadowed, some Heteroscij single shadowed: this haue they founde by their Nauigations to be true, and vnto the thre partes of the world, haue found out and adioyned a fourth, namelye America, which for the vnknowne bignesse therof, they think to be an other world, beesides many moe Ilandes vnknowne beefore. Whereby we are the lesse moued

The profite of Nauigacions.

America.

ned to wounder at the Antipodes, or Antichthones, that is to say, those who, as Cicero hath interpreted, do tread step for step directly against vs. For the Geometricall reason, sayth Copernicus, proueth that America lyeth directly on the other syde against India Gangetica: the lyke iudgement is also to bee giuen of other regions of the World. Likewise, there is no man doubteth but that traueill was the first cause of the findinge out of Astronomie, since by it, first of all the eleuation of the Poles was found out, and by that varietie of Horizons, & by them both the differences of ỹ dayes and nightes. But al these thinges beinge omitted, let vs retourne to nature, & vnto grauer studies. There is no man, I thinke that wyl deny, but that the searchinge out of the nature of thinges is most profitable, the same is performed by no meanes more effectually, then by traueill. As for example sake, Peaches which grow in that cuntrey from which they toke their name, are Poyson: but in Germanie they

The studye of Nature.

are accoumpted amonge delicates and banqueting dishes, which ar both found by traueill. So likewise the Yemlocke that groweth in Germanie, hath not the same force which that hath that groweth in Italie. Our Cuntrye of Germanie knoweth not the Date Tree: howbeit it groweth in Italie, but for the moste parte withoute frute: and in Africa they abounde in such sort: that they make both meat and drink of the fruit. And to be short, other thigs grow in other places, whichin one place are of more force & vertue then in another, and they also of sundry and dyuers kindes, whose properties and qualyties who so is ignorant of: is not worthy the name of a Phylosopher, much lesse of a Physicion, who ought to be vnskilfull of nothinge appertayning to the nature and diuersitie of thinges, places, and men. Yea, there bee fruits of sundrye Trees, who amonge the auntient writters are called after the names of them that founde them, that is to saye, of those that firste brought them out

The Date tree.

out of forreine lands and planted them in their owne. As ar Manlians of Manlius, Macians of Macius, Claudians of Claudius, as Plinie hath noted, and also Appians or Melapians in smell and bignes lyke Quinces, because Appius of the House of Claudia. grafted the same sirte vpon a Quince. In lyke maner saieth Plinie, Decumian Peares and Dobellian, and Pompeian called teat or Dugge Peares, haue ennobeled their founders and firste planters, with many other fruites moe well nigh innumerable. So Lucius Vitellius beeing Censor, brought the Nut Pistick first into Italy, and by the authoritie of Athenæus and Plinie, wee know that Lucullus being generall of the Romane Armye, after that hee had vanquished Mithridates and obtayned the vpperhande: was the firrst that euer brought the Cherietree out of Cerasus a certen place and libertie of Pontus called nowe Zephano, into Italy, callynge also the Fruite thereof Cerasus a Cherie, although some bee of

The Cherie tree.

another opinion. It is also euydent out of ỹ same Athenæus, that Citrions wer neuer seene noz tasted of within the remembzaunce of Plutarches Grandfathers. Neither yet were they commonlye eatē in Plinies and Theophrastus time, but onely esteemed and regarded foz their pleasant smell.

)tudy of e Law.

Traueill is also pzofitable vnto the studie of the Lawe, foz that the lawe is moze dilygently reade in one place then in an other, wherin also are some things of such sozte, that eyther foz the ouldnes of them, oz foz lack of vsing of them: are almost vnknowne how they were vsed in sozetimes, vnlesse a man see them pzactized befoze his face. Foz so haue I my selfe seene in Padua in the Prætors Pallace, the handlinge of these two poynts, Lapis turpitudinis, and Cessio bonorum, whereof mencion is made in the glosse vpon the Ciuille Lawe: with sundzy other of that kinde, which Brissionius hath noted in his bokes which he wzoate of antiquitie of the lawe. It is also a great parte of wisdome, to know the

the nature and maners of men, & how to liue with with euery body. Therfore whoso traueilleth with discretion, and conferreth strange kingdomes with his owne native soyle, besides the manyfolde commodities which I haue hetherto recited: hee shall moreouer bringe away this with him, the better to be able to discerne what is good and bad in his owne Cuntrey, he shall also know how to correct and amend euel maners, and to furnish himself and others with better. Hee shall also haue more skyll how to entertain strangers, and vnderstand the maners of men more perfectly, and according to his affayres and dealinges with them, applie himself vnto them according as the circumstance of time and place shal require. He shal know moreouer the easines or hardnesse of opportunytie touchinge the meetest times, and fittest places, wherein to say or to do anything, none shall deceiue him in misreporting of any thing, neither shall hee depende vpon other mens iudgement. For in that respect there be many very

bolde and impoꝛtunate, eſpecially if ther be none to controulle them: as there be lykewiſe ſome Auctbours to be founde, who ether foꝛ the great loue they bare to their cuntrye, oꝛ foꝛ gꝛodwyll and affection of them to whom they wꝛite, either doo aduaunce oꝛ extenuate ſome thinges, that they exceede the credite of an hiſtoꝛy, and are altogether vnmindfull of their duty. So that none can better repꝛehende ſuch then they, whiche haue ſeene the thinges whereof they intreate. It is pꝛofitable alſo to traueill abꝛoade into ſtrange Regions, were it but to ſaue charges of Houſhoulde at home. Foꝛ many there bee whiche vſe ſundꝛy meanes and waies to increaſe their wealth. And if there be any thinge in the woꝛld that wyll bꝛing a man into conſideration of his owne ſtate: ſurely traueill wyll do it, wherein hee ſhall ſee all chaunces that maye happen to man, and the mutabilitye of fickle Foꝛtune.

Charge of houſhould.

¶Of the Properties of *the foure principal Nations of Europe, and how a* man shall know whether he haue profited by traueill or not.

The 4. Chapter.

BVt forasmuch as wee are fallen into discourse of the varietie of maners, and diuersitie of natures in men: I suppose it were not done a mis, to declare the properties of some nacions. Not of all, for ỹ were a great labour & peculyarly bælonginge vnto them that haue written of the situation of the World: or of the lyfe and maners of sundry nacions, as Strabo, Bohemus with others: but only of those ỹ are chief in Europe, that is to say, Germans, Frenchmen, Italians, and Spaniardes. These nacions differ sundrye wayes one from another, as, in gesture, gate, voyce, singinge, talke, meanynge, humanytie, conuersation, loue, hatred, affaires,

warfare, and other things. Wherefore, breifly to set down the effect of the matter, and to come to the purpose: the Germane hath ỹ gesture of a Cutter or Ruffian, the gate of ỹ cock, a fierce loke, a manly voyce, rude behauiour, variable apparell, and nothinge hansome. The Frenchman hath a soft gate, a moderate pace, a milde countenaunce, a pleasaunt voyce, a redy toongue, modest demeanure, immoderate apparell. The Italian hath a slow gate, a graue gesture, an inconstance countenannce, a lowe voyce, an hasty speache, magnificall behauiour, vndecent and vnseemlye apparell. The Spaniard, a commendable gate, maners, and gesture, a proude loke, a flexible voyce, a fine speach, exquisite apparel. The Germans howle in their singinge except the Dutchmen, who of them all do singe indeede, the Frenchmen do recorde, the Spaniardes grone, and the Italians bleat lyke sheep. The Germans are harshe and harde in their speach, and simple. The Frenchmen, quicke, and proude: the

The Germane.

The Frēchman.

The Italian.

The Spaniard.

Spani-

Spaniardes fine and glorious, the Italians graue, and craftie: the Germans are coumpted good in counsel, ỳ Frenchmen rashe, Spaniardes crafty, and Italians clenly. Towardes straungers the Germans are roughe and inhospitable, the Frenchmen gentle, the Spaniardes curteous, and the Italians diligent. In conuersation the Germanes are imperious and intollerable, the Frenchmen milde, the Spaniardes warie, the Italians prudent. In loue the Germanes be ambitious, the Frenchmen inconstant, the Spaniardes impacient, the Italians ielous. In hatred the Germans are reuengers, the Frenchmen threatners, the Spanyardes continuing in their purpose, and the Italians secret. In affaires the Germanes are painefull, the Frenchmen carefull, the Spanyardes wakefull, the Italians circumspect. In Religion and handicraftes the Germanes are excellent aboue other, the Frenchmen in ciuilitie, the Spaniardes in Nauigation, and ỳ Italians in learning. And to bee short, and not to touche

euerie perticular poynte in these Nations, the Italians and Spanyardes are wyse bëfore the dëde, Frenchmen in the dëde, and Germans after the dëde. There is also great difference bëtwëne these Nations in the loue of wëmen, for:

The Frenchman loues the nimble Wenche,
that trippes and treades apace,
And aptly footes the measures fine,
to daunce with comly grace.
The Spaniarde doth more his minde
in bewtie braue delight,
And ioyes withall to please his lust
euen with his ladies sight.
Th' Italian, with a fearfull Wenches loue is best content,
That often shunnes the pleasant game
of loue, least shee be shent.
But shee that with a brasen face
her maister can prouoke:
Shee is the loue that in the Germans hart beares greatest stroke.

The properties of wemẽ.

These properties, as they are by indgment of many ascribed vnto the men of those nations, so are there also peculiar qualities in the wëmen wherein they differ

differ one from another, whether you speake of their stature and forme of bodie, gesture, courage, gate, diuerse studies, loue, faith towards their husbands, diligence towardes theyr Children, humanitie towardes all men: or whether you talke of theyr wittes and vnderstanding. For the Italian wœmen for the more parte apply the studye of good learning, especially if they bée of any noble familie, which the Spanish wœmen doe not, and the Frenchwœmen doe more studye the knowledge of forreyne tœngues, then of learnyng. The Germane wœmen doe scarce knowe anye other language then their owne whiche they sucked from theyr mothers breastes, much lesse any good learnyng. So the Spanish wœmen are proude in theyr apparell and goyng, the Italian wœmen graue and neate, the Frenchwœmen lyght, the Germanewœmẽ variable and foolish. And vnderstand, that I speake héere of the higher Germanie, for the Dutche wœmen are more ciuile, more graue in goyng, and more

more giuen to learne straunge tongues then of any other nation, by reason of the traficque of Merchādize which much flourisheth among them, hauing England, Scotland, Fraunce, and the higher Germany neare neighbors vnto them, and are gouerned by ỹ King of Spaine. The Italian wemen are passing wise, the Spanish wemen for the more part are dull of wit and vnderstanding, the Frenchwemen are simple rather by nature then custome, the German wemen aplie all their wittes rather vppon houshould affaires, then any thing else. The Spanishe wemen vse painting to excessiuely to commende their beautie with all, the Italian wemen vse the same somewhat lesse, the Frenchwemen verie little, and the Germane wemen painte their faces before they be maried onely, but not all of them, & that which they doe is the to th'intent to deceiue their louers. But as touchinge their honestie: that I commit to other mens iudgement. There is moreouer a certen difference betwene these Nations

ons and all other, in those things which wée haue béefore specified, wherby they are discerned from all other Nations, which profiteth very muche to the framing of a mans iudgement, as the sundry nations of Italians are: Ligurians, Tuscanes, Spoletanes, Latines, Campanians, Lucans, Calabrians, Salentines Apuliãs, Samnites, Marca Anconitans, Flaminians, Æmilians, Lumbards, Venetians, Forli, and Slauonians, & these differ al not only in spéech, proprietie of language, & pronunciacion: but in maners also, & many other wayes. Which thing, how true it is: Fortian questions do declare, whervnto whoso ioyneth the booke that was written by one Landus Hortẽsius, set forth without any name, hée may bée conuersant among the Italians with great profit and honour. Fortian questions.

Hetherto haue I shewen the causes and effectes of Traueill, and noted the diuersitie of the principall Nations of Europe. Hereafter I meane to declare how to know whether a man haue gotten any profit by his traueill or not. And although

although it bee harde to iudge of euery perticular, since diuerse traueill for diuerse causes, & some studie one art some another: neuertheless who so weigheth diligently the meanes whereby euerie Art is learned, hee may gather it, by verie playne and euident argumentes. For as no man accounpteth hym to bee experte in Physicke that hath no knowledge in simples: or that hee is a good Carpenter or Caruer, that cannot discerne a Dericke Picture or statue, frō a Corinthiā: so nether can it be thought that hee hath well employed hys tyme and labour in traueill which hath not amended and encreased by his traueill, the knowledge and skill which hee had beefore. As for example, if there bee one that is a politicke person, and bee a Counseller to any Prince, or in some free state, and say that hee hath continued some space in Fraunce: & it bee demaūded of him how many miles Fraunce, or Spaine is in length or breadth: what fortifications it hath: At what syde it is easie or harde to bee assaulted: Howe manie

Preceptes to be obserued.

manie great Riuers it hath that cannot bee waded? What is the chiefe force and vertue of the Spanyardes, and what of the Frenchmen? what is the greatest vice in both nacions? wherin doth the one or the other moste repaire themselues, or take greatest delight? In what thinge the nobilitie of Fraunce doth differ from the nobilitie of Spain? wherein also the commons doe differ of both nacions, what are theire studies, and maners? what diuersitie is betweene the buildinges of both those cuntreys? which kinge of ether cuntrie is of greater power? After what maner the subiectes in both cuntreies shewe their obedience to their prince, or oppose themselues against him? How mutch the bondage of Fraunce is vnlike to the bondage of Spaine? How in those regions the scarcitie of corne and vitaill maye bee eschued? what is the guise of Court in both Realmes? and what prouision is made that in time of warre the Husbandmen sustaine no iniurie? If therfore hee can sufficiently

answere

answere these demaũdes, then it is wel: if not, it is a great presumption that hée hath bestowed his time in other matters rather then by his traueill to know these things which it behoueth a politicke person, or a Counseller to vnderstand, although therwithall he know also what kind of Dauncing the Frenchmen, or Spaniardes do vse. For those things are chiefly to bée obserued which tende to the principall ende, not toyes and trifles or such things as appertaine not to the direct ende, although we may also haue some vse of them in other affaires. In fine, to conclude much matter in fewe wordes, the most certeine rule to knowe whether a man haue profited by traueiling, is, whether besides the things that I haue recited in this presẽt Chapter, you diligently obserue what hée iudgeth in his familiar talke of the landes wherin hée hath traueiled. For hée that vnaduisedly derogateth anye thing from the dignitie and excellencie of forreine regions, without iust cause preferring his natiue Countrey béefore

those

those places: the same is ether ruled by affection, or of himself rude and foolishe, not beinge able to iudge of thinges accordingly. And where discretion lacketh there wanteth also choice: and where choice wanteth there wisdome is forth a towne, wherwith all other thinges faill, and ware worth nothinge.

¶ What thinges are to be *considered in traueilinge.*

The. 5. Chapter.

ALthough it may bée sufficiently conceiued by those thinges which wee haue set downe in the Chapters goyng béefore, what it behoueth him to obserue that meaneth to Traueyll with profite: notwithstanding I purpose to prosecute euerie thing more exactlye, imitating the example of Moyses, who most diligentlye discerned the differen-

ces betweene Mountaynes, Hilles, Landes, Peoples, Townes, fieldes and Forestes, adding moreouer what is to bee considered in them all. For thus hee sayde to them whom hee sent to viewe the lande of Chanaan. When yee shall come vnto the Hilles, consider the lande what maner one it is, and consyder the people that dwell therein, whether they bee stronge or weake: manye or fewe: the Lande good or bad: what Cyties there bee: Walled or not Walled: the soyle fertile or barreine: wooddie or champion: So that there bee fiue principall poyntes to bee considered in euerie Countrey: the Name, Figure, Bignesse, Iurisdiction, and situation. To the Name belongeth howe it was called of olde, and howe at this present, for oftentimes the names of Regions ar changed according to varietie of time, and inhabitauntes. So Italy was first called Ianicula of Ianus, or of Noa who was called Oenotrius wherof the same was also called Oenotria: after that it was named Camesena, Saturnia,

Fiue poits to be considered.

The Name

Saturnia, Appennina, Taurina, & Vitullia, Heſperia alſo, and Auſonia, vntil at length it was tearmed by the name of Italia, Italie, whych remayneth to this preſente, the occaſions of all which names are partlye noted by Cato, and Beroſus, and partly by ſuche as haue written the Hiſtorie, and deſcribed the antiquitye of the ſame Cuntrey, as Polybius, Halicarnaſseus, and others. By the Figure I meane the fourme and faſhion of the Cuntry. So Sicile, is ſayde to bée of a three ſquare fourme and Critias in Plato reporteth of a certeyne Egiptian Prieſt, of whom Solon demaunded certeine queſtions concernyng antiquitie, to whom hée anſwered, that Countrey to bée of a thrée ſquare fourme, out of whoſe toppe the Streames of Nilus are deuided. &c. There is alſo another diſtinction of Cuntries, and places. For euery lande, is eyther an Ilande, as Sicile: or Peninſula, that is to ſay, almoſt an Ilande called alſo Cherſoneſus, as Taurica Cherſoneſus, now called the leſſe Tar-

The Figure.

caria or Isthmus, that is to say, a narow land betweene two Seas, as Isthmus Corinthiacus, Corinthe in Greece, or else a mayne and continent lande, as Saxonie, Misnia, Thuring, as Cosmographers teache. By Bignesse I vnderstande the capacitie and widenesse, which is discerned in length and bredth of a Cuntrey: likewise in the compasse, boundes, and buttes, wherwith it is enuironed in respect of the Coastes of the world, and Peoples, Riuers, or Hilles whereupon it boardereth. By Iurisdiction vnderstande, the rule, and maner of gouernment which is in that Lande which being diuerse amõg diuerse peoples, and belonging rather to euery priuate prouince or peculiar citie, then vnto whole regions: I meane to entreate of the differences of them hereafter in this Chapter. The situation of a Countrey is eyther hillie or plaine, and the same againe either coasting, or inlande. Which diuersitie toke beginning euen from verie nature, and bringeth with it sundry great commodities. For as the

Bignes.

Iurisdiction.

same

same Priest in Plato teacheth: they that dwell vppon the toppes of the hilles are safe from fluddes, and drowning: and there is also an auncient contention betweene the Ægyptians, and Scythians concerning antiquitie, for that the Scythians saye they were first made, who dwelling in the higher places: are best able to abide the Colde, and stande not in feare that the Sunne set them on fiere, nor dreade the breakyng in of the Sea vppon them, being neuer able to rise vp vnto them to theyr anoyance. In the former Bookes De Republica, a certen Athenian asked a man of Crete (who had saide that the greater parte of the Cretens, had determyned to make a Colonie abroade, and had commited the charge thereof to the Gnosij) whether that Colonie shoulde lye vpon the Sea side, or not. &c. There bee also other diuersyties betweene Regions, or soyle, and earth, all whyche Leuinus Lemnius the Dutchman, hath lately vttred in his worke which he hath set forth of the secret mi- Leuinus Lemnius

racles of nature. And those thynges whiche wee haue hetherto admonished in this Chapter to bee obserued by Trauellers, hath Franciscus Patritius Senensis also noted in his worke, of the Institution of a Kinge and a Kingdome. But wee must vnderstand, that it is not sufficient to haue marked the differences of the letters, and woordes: vnlesse wee note also the ground or soile, Hilles, Riuers, Lakes, Ponds, woods, & the cities also in them. For some ground is barre in some fruitful, which Moses willed his Surueiers to marke, which also the Athenian in Plato teacheth. So likewise some hilles bryngе forthe trees and some doe not, some ryuers abounde with fishe & some not. And most sure it is, that the Genoans are muche destitute of these two thinges. The like also is to bee iudged of woodes, Lakes, and standyng Pondes, who for the diuersitie of trees and fyshes that are in them: are accustomably praysed or dispraysed of Rhetricians. The viewing of Cityes re-

quire

quyreth muche more diligence, for in them there are both publique, and priuate woorkes to bee seene. Publique woorkes bee eyther holye, or profane. The holye woorkes are Cathedrall Churches, Minsters, Abbeis, and other Churches, wherof althoughe there bee some founde verye fayre manye tymes out of Cities: yet are they more commonlye in Cyties then in Villagies. The profane woorkes are pallaices, Market places, fieldes, Theaters, Courtes, Schooles, Hospitals, Spittles for sick & diseased persons, Castles, Armaries, bulwarkes, turrets, & all kinde of munition. Priuate woorkes I call such notable thinges as are seene in the houses of priuate men, and citizens, as Pictures, Gardaines, Fountaynes, or whatsoeuer else is worth ỳ seing, wherunto also maye Potecaries Shoppes bee anexed, since for the most part they are priuate mens goods, as lybraries are the common wealthes, Howbeit it maye bee, that they may bothe bee long to the Princes reuenue, as bathes

doe, wyth many other things moe. And like as when we enter into consideration of any Cuntrey, aboue althing it behoueth vs to know the name thereof, & the cause of the name if it bee possible to knowe it: so muste wee doe also in the viewe of any Citie. So at Ianua in a certen Citizens house, these verses following are written vpon the name, and founder of that Citie.

I Ianus, of religion,
of peace, and God of right,
Am he of old that built this citie
braue that standes in sight.
These three shall keepe the towne and
(nephues) keepe these three in hand,
Beleeue mee where these three shalbe
exild, no towne can stand.

And immediatly after: Phetiton nephue to Ianus, father to Ligurius, who brought ỹ Egiptiã Colonies frõ Attica to ỹ citie of Ianua, in the yeare after the fludde 470. Thus when wee haue vnderstoode the name and founder of ỹ Citie, wee must next haue regarde to the maner of gouernment. For there is one maner

maner of lyuing vnder a Monarchie, as in Spayne, and in Fraunce: another in Aristocratie, as now in Venice, and in old time in Sparta: another in Democratie, wherwith ỹ Switchers preserue their lybertie and cuntrey at this daye. And although all Philosophers and studients of pollice, suppose that al kinds of gouerment may bee comprehended vnder one of these three, if the abuse as well as the right vse of them be weighed: yet experience teacheth it to be otherwise. For there be certen cuntries, Realmes, and Cities at this present, whiche are gouerned by the Kinge and the Nobillitie together, as Denmarke: and as it was likewise at Rome in the time of the Kings vnto the Tarquines: some by the King and commonaltie, as Persia: some by the Nobilitie and commonalty, as Florence, Siene, and diuers other Cities of Italie, the lyke whereof was practized at Rome after the expulsion of the Kinges, at Lacedæmon, and Athens: finally, some are gouerned by the Kinge, Nobylitie, and cõmonaltye,

Diuersitie of gouerment.

as Germanie, and Polande. Which being knowne: wee must marke how in euery kinde of gouerment, the Empire is ether continued, or increased, or lost: and with what new lawes, officers, and Maiestrates, they vse to furnishe themselues when they perceaue their state to bée in perill. Which poynte how full of difficultie it is: euery one knoweth, séeing as Cicero saith, it is the part of a straunger not to bee inquisitiue in a strange place, and not to be curious in a forraine common wealth. But truly he that studieth to do his Cuntrey good, must néedes do so. Last of all he muste bée very well acquainted with the maners and conditions of the men with whom he lyueth: not to the intent onely to aplyé himselfe vnto them in that respecte: but also in diet and apparell, and all their maner of lyuing, or whatsoeuer perticular thinge there be that may instruct him in language, or behauiour, or help his iudgment, or serue him enie way ý may be profitable vnto mãkind.

The maners.

I knowe there bée some that wyll say

say that these thinges whiche I gyue in precept, are for the more part friuolous, since there is no one man that can obserue all thinges, muchlesse he that geueth himselfe wholy to some profession, or studieth some other thing, for whiche he hath traueiled. I graunt it is true, nether writte I this to the ende that I woulde haue all men to obserue all of them, for a man must spende more time in one thing then in another, whiche I haue noted also before: notwithstandinge, whosoeuer hath traueiled for studies sake or for any other cause, maye somtime be so much at leasure, as to obserue some other thinges that are profitable, and commodius for the societie of men. And albeit diuers things may bee necessary for diuers persõs, according to ẏ end which euery one proposeth to himselfe, & ẏ frute which he hopeth to reap of his traueil: notwŏstanding I thinke this our writing wilbe vnto some right profitable. For why? our precepts ar general, & may be applied vnto al trauel, whether soeuer, but chefly to ẏ which is takẽ

in

in hande for matter of state and polli-cie, and which maketh men méete and fit to geue counsell, and to gouerne the common wealth. Who so hath propo-sed himselfe any other ende, as a Phy-sition, a Souldiour, or Merchant: hee may omit certen of these, & place other in theyr stéede. And it shalbe more pro-fitable, that euery one weigh with him-selfe the knowledge of what things will most farther hym towardes the attayn-ment of that for which hee traueileth. For hee that so doth, shall receaue largest commoditie thereof, and sone-est hit the marke whereat he shooteth, what euer trade of lyfe hée followeth.

¶ How wee ought to *make a Choyce of ſuche* thinges as wee ſee or learne in traueilling: and of the Traueillers Priuileges.

The 6. Chapter.

YOungemen that traueill, muſte bée admoniſhed of this one thinge, that whilſt they bée viewing althing, ſearchinge, and learninge, they bée alſo mindfull of their retourninge into their owne Cuntreye. For they that dó not ſo, they liue but for one daye, as the Prouerbe ſayeth, and are but litle prouident for their owne welfare. For ſince in all places of the Worlde there are found both good and éuell men, and there is no Nation ſo relygious and ciuile but hath ſome vices alſo adioyned vnto the vertues wherewith it is indued: ſo are the greateſt and moſt hainous fownde amongeſt them that abounde with

with moſt commendable vertues. For ſæinge that good and æuell ſtande in oppoſition and contrarietie one to the other: it followeth ỹ one of them holdeth vp and ſuſtayne another, and that the one cannot bee without the other, as what place were there for Juſtice if there were no iniuries? for Magnanimitie if there were no fainthartineſſe? for continencie if there were no luſtinge nor intemperauncie? for health, if ther were no ſickly perſons? for truth if ther wer no lyes? for felicytie if there were no miſerie? That Socrates in Plato ſayde very well, how he much marueiled that Eſope deuiſed never a fable, wherein God ioined the extremities of theſe contraries together in ſuch maner that one touched the other, and the ende of one were the beginning of another. Wherfore, it behoueth a traueiller to bee circumſpect that hée embrace not vices in ſtéede of vertues, not onely in that wée bée all more prone by Nature to vice then vertue: but bicauſe vices are often couered with names of the neareſt ver-

tues

tues, and vertues also stayned with title of next vices. As for example, when wee call a man that vseth his lybertie arrogant: a modest man simple, one of fewe wordes ignorannt: a good man wicked: a wise man craftye: the lyke whereof happeneth also in other thinges. And manytimes pleasures make a man not thinke on hys returne, wherewith mannie are cought as Fishes with a hooke, vnto whiche effecte those Mereмaides are of much force, by whose sweete songes sundrye are intrapped vnlesse they stop their eares well againste their hermonie: there bee also infinite other allurementes accordinge to the diuersitie of the Cuntrey. To these also this often happneth, that there are some forreine People so craftie and suttle, that when they perceaue a man to bee enamoured with their pleasures, they leaue no meanes vnassaid to detaine him lenger with them: chaunginge themselues into all fourmes and figures after the maner of Protheus, both to cosin hym

of

of his money, and as Circe did to Vlisses mates, transforme him from a man to a beast. Wherfore, if there be nede of wisdome in any thing: surely it nedeth in this, which Homere also signifieth in many places in the Odisea vnder the person of Vlisses. For such is the ignorance of mans vnderstandinge, the vntowardnes of his corrupt nature so great: that hee cannot discerne good from euel, vertue from vice, with out difficultie. And although wee graunt, that some offend wittingly, and deceiue themselues with the couloure of true pleasure or payne, as those do that bee incontinent, whose minde and reason while it striueth with desire iudgeth that to bee euell, which in trueth is euell: howbeit they want the perfecte knowledge, not iudginge so exquisitely as they ought, and indede are caryed away rather with opinion then iudgement, so sufferinge their reasons to bee ruled by affection. For doubtlesse if they knewe the trueth as it is: they should not erre. Thus desire ouercum-

Incontinēt persons.

meth

meth reason with ignorannce, and true knowledge is neuer ouercum by affection. But howsoeuer the case standeth, there is nothing better for a Traueiler then to bridle his lustes and affection himself, if hee be able. If not, the nexte is to vse the meanes and help of others, followinge the precepte of Hesiodus. Which Homere lykewise expresseth in the example of Vlisses, feininge that hee stopped his mates eares with ware, that they shuld not be entised with singing of the Sirenes. But hee that will do nether of these twayne, he voluntarely seeketh his owne harme, & casteth himselfe headlong into all kind of lewdnes. And as touching repressinge his affections: he shall do it more easely and willingly, if hee think often of returning into his cuntrey: as Homere writeth Vlisses dyd, & by this meanes through his owne discretion he may withstande the allurements of sundry pleasures, & get the victory ouer all kind of naughtines. There is an auntient complaint made by many that our cuntreymen vsually

Three thinges out of Italie.

bringe three thinges with them out of Italye: a naughty conscience, an empty Purse, and a weake stomacke: and many times it chaunceth so indeede. But what is the cause thereof? for in those places of Italie where the studye of good Artes doth moste flourishe, the Aire is not vnholsome, the dyet such as euery man doth require, the men godly and vngodly, good and bad. There are séene also dayly many examples of vertues and vices, in all sortes of men. It remayneth therfore, that the same happeneth by our owne voluntarye will and mære motion, that we liue so ỹ bæinge snared in ỹ toyles of vices wæ sustaine los of godlynesse, health, & monie, that it is growen into a prouerbe amonge the Italians, Thedesco Italionato, Diabolo incarnato: that is to saye, a Dutchman become in maners lyke an Italian putteth on the nature of the Deuill, and is apt vnto all kinde of wickednesse. Euerye Nacion hath his peculiare vices which it bæhoueth vs to know, but not to followe. To conclude we must so liue

liue among forrein Nacions that when we returne home wee may frequent our owne Cuntrey guise if it bee good, not bringe home with vs vices for vertues, ignorance for knowledge, naughtines for goodnes, opinion for certentie, sicknes for health, or whatsoeuer els is wicked & erecrable, both w̄ losse of time, and expense of money, and so to returne home with shame, and shame enough.

And forasmuch as there bee manye and diuers anoiãces, wherat traueilers must make small curtesie: therfore are there many benefits and priuiledges by both lawes graunted vnto them. For strangers and traueilers ar comptd in the number of the Church and spiratualtie, and whoso hurteth them or their goods: are ercomunicated, vnlesse when they be admonished thereof they make satisfaction. Likewise they that traueill for religions sake are frée from payinge skot or lot. And all traueilers and strangers haue frée lybertye to bequeath their goodes at their pleasure: and if any chaunce to die intestate, their goodes

Priuiledges for Traueilers.

which they haue brought wᵭ them shall not appertayne to hym in whose house they lie, but they come to the Bysshop of the same dioceſſe, either to bée deliuered vnto the next heires, or to bée employd to godlye purposes. But if it chaunce that the Hoſt detayne any of these goods in his handes fraudulentlye, he is compelled to reſtore threefold so much to the Bysshop, enie custome to the contrarye notwithstandinge, or elſe he læseth the lybertie to make a teſtament, yea, who soeuer kæpeth away any parte of the straungers goodes that die, hée sinneth mortally, vnleſſe he dw it to th'intent to deliuer them to the true heire, and is not to be excused by any statute, custome, or commaundement, as Hoſtiensis prowneth at large. Moreouer, such as traueil for religiōs sake, ought not to be troubled or staid for det in any place through which they traueil, nor to bée takē by occasion or meanes of ỹ which Lawiers call stoppinge or restrainth. Likewise, a long iourny, takē in hand for matter of ecclesitie, may defer mariage. Last of all,

Detinue of goods prohibited.

the

ȳ law hath also prouided for those ȳ trauell for studie sake. There is extant also a constitution made by Frederick the Emperour, in Iustinians Code, wherein hee graunteth vnto all that trauell to study: safecondit to trauell, and free lybertie to tary in any place, forbiddinge that in no wise they be troubled for the offence or det of another: permittinge them to chose beefore what iudge they wilbee conuented, shewing also the causes why it ought to be so. Wee must also vnderstand that Schollars goods are exempted frō payments and eractions. Which point although it bee not expressed in this constitution: yet by these words (*Let them freely come and dwell*) and by many other argumentes moe interpretours do gather the same. And this whole constitution is to bee vnderstoode of such Scholers as studye, and not of those whose skill and minde is more on their dishes then their Bookes, although their names be written in the Matricular bookes of studients, as they tearme it, by the testimony of publique

Friendly Priuileges.

Notaries, and Apparitours. But this constitution is not written concerninge all Schooles, but only of such as are approued by thauthoritie of great Princes, or longe continuance, as Bartolus hath noted. There are extant also many titles of priuiledges belonging to Scollars in ỹ Code writen in the time of the auntient Lawiers, as of the Priuiledges of Schooles in the x. Booke. Likewise, of the professours of the Citie of Constantinople: in the xii. Booke. And at this present there bee sundrye noble Uniuersities of studentes, endued with many goodly Priuiledges giuen by the Byshoppes of Rome, Emperours and other Princes, with Franciscus Bologninus hath gathered together.

Examp-

¶ Examples of Notable men that haue traueilled.

The 7. Chapter.

HEtherto wée haue sufficientlye intreated of such things as apperteine to the declaration of ỹ definition of Traueill: let vs nowe therefore recite some examples of such men, as haue gotten themselues great commendacion & glorie by traueill. And although this place bée more copious then that it may bee comprised in fewe wordes, for who is able to examine all men of all states and condicion whatsoeuer? not withstanding I wyll bringe forth the most notable examples of the most excellẽt men in sundrie kinds of life. And to begin with Philosophers, it is well knowne, ỹ Pythagoras went first into Egipt, there to learne of the priestes of that cuntry the vertu of numbers, & the

Philosophers.

moste exquisite figures of Geometrie. From thence to Babilon, where of the Chaldes hee learned the course of the Planets, their stations, circuit, and effects, ouer these inferiour bodies. Then goynge backe into Crete how he came to Lacedæmon, to vnderstand the most famous lawes which flourished at that time, made by Lycurgus and Minos. Lastlye, arriuinge in Italie: how hee remayned at the citie of Croton the space of twenty yeres, where by hys authority he reclaymed the people that were wont to lyue in all dissolutnesse, bringing them to a frugale trade of life the Matrones to chastitie, the youth to modesty, insomuch ý the wemen being moued with his holynesse and vertue: left of their golden Garmentes, & other excesse of furniture and Ornamentes which they were wont to were consecrating thē vnto Iuno. At the lēgth how hee sayled to Metapentū, and there died where hee was had in such admiration: that they made a Church of his house, and offered Diuine Sacrifice vnto hym

him. And whether traueiled not also Apollonius his Scholer? Beyng a Magicia, and a Philosopher: he passed ouer Caucasus, he went through the Albani, Scythians, Massagetes the most wealthiest Realmes of India, and passyng ouer the broade ryuer Phison, came to the Brachmannj to heare Hiarchas sitting in his throne of Golde, and drinking of Tantalus well, amonge a fewe Schollers, dispute of the Nature and motions of the Planetes, and of the inequalitie of the dayes. From thence how bee traueiling by the Elamites, Babilonians, Chaldees, Medes, Assyrians, Parthians, Syrians, Phœnicians, Arabians, Iewes, returning to Alexandria: departed into Æthiopia to heare the Gymnosophistes, and to beehold ỹ most renoumed table of the Sunne, standing vppon the Sea beache rightly being of opinion, ỹ a man may learne somwhat in euery place, and better himself whersoeuer he becommeth. So likewise, Plato hearde Architas Tarentinus in the same part of Italy which once was cal-

The tab of ỹ Su

led Crateres Ætnæ, nowe commonly tearmed Mongibello, notwithstandynge that amonge the Athenians it was forbydden by lawe vppon paine of death, that no Grecian shuld go into that Ilande. Moreouer hée traueilled into Ægypt, to learne antiquities of the wise men of that lande: from whence there is no doubt, but hée brought all the wisdome and knowledge which hée lefte to posteritie, & in which he excelled in such sort, that in respect therof he was called Diuine, & Prince of Philosophers. It is not necessarye to recyte manye moe of this sort, eyther more auncient thē these or of latter yeeres, beeyng euident that all they haue done the lyke whosoeuer are commended for renowne, and learning. And vnlesse they had done so: they could not haue drawne vnto themselues such flockes of schollers, nor haue rayled so many Sectes, as Socrates the Socraticke, Plato the Academick, Aristotle the Peripateticke, Zeno the Stoicke, Pythagoras the Pythagorick, Antistenes the Cynicke, Aristippus

the

the Cyrenaicke, and other lykewyſe others. The lyke is alſo in Phiſitions, whether wée ſpeake of Grækes oꝛ Arabicks. Foꝛ that I may ſay nothing of Æſculapius, whom in the old tyme they feygned to bée God of Phyſick: it is certeyne that Hyppocrates dyd not onely pꝛactyze his arte at home: but alſo in foꝛreyne Cuntryes. Foꝛ hée dwelt manie yéeres in Theſſalia, being boꝛne in Coos, & being ſent foꝛ to Abdera, dꝛaue away the peſtilence from that city. And although foꝛ ẏ great loue he bare to his own Cuntrey he wold not go viſite Artexerxes, being therto pꝛouoked w̃ gret rewardes: yet was he naturally delighted to traueill, and therfoꝛe it is wꝛitten that hée woare euermoꝛe a cloake. Galē the beſt learned of all Phiſitions, heard Pelops and Satyrus teach at Smyrna, and Numeſianus at Corinthe, and afterward traueiled thꝛough other partes of the woꝛld. And firſt he went to Alexandria, where when hee had ſtayed ſome ſpace, and wandꝛed ouer all the lande of Egypt lying round about: hee departed vnto

Hypocrates.

Galen.

vnto Palæstina in Syria. Hée sayled to Lemnos and Cyprus, to th'intent to bring sundrie thinges from thence serving to the vse of Phisicke, to doe hys Countreymen of Pergamum pleasure withall. Notwithstanding hée stayd not long at home, but vpon occasion of a sedition rising: hée departed to Rome. From whence he returned home again after that ỹ sedicion was quieted, where hée continued so long: vntill after a long time hée was sent for to Rome agayne by Marcus Aurelius, and Lucius, Emperours of Rome. But at the last he returned againe into his Countrey, & there ended his life. The Arabian Phisitions also were no lesse giuen to trauelle, as Auicen witnesseth of himselfe, that hée had welnigh trauelled ouer all ỹ world. What shall I speake of Orators and Poetes? whose nature is properly, to trauelll as Plato beareth recorde: and their duetie requireth them to doe so, to maintaine common tranquilitie, or for any other cause, which poinct is also cõmon vnto all ciuill and politicke persons

with

with Oratours. For while they traueil abroade, and loke diligently to their dutie, other Citizens may tarie at home, and the comuon wealth be in quietnes: which innumerable examples bothe of Greeke, and Latine Hiſtories do teach, both in Thucidides, and Liuie.

Howbeit now at the laſt, let vs examine the auncient lawe makers & firſt founders of ceremonies, as Moyſes that brought lawes vnto the Iewes written in tables of ſtone with Gods owne finger: lykewiſe Orpheus which dyd the like vnto the Thracians: Minos, & Rhadamantus to the Cretens: Zamolxis to the Scythians: Lycurgus to the Lacedæmonians: and Draco, with Solon, who preſcribed lawes and order of liuing to the people of Athens. Surely wee ſhall finde that they had all traueiled. But if wee will weigh the Lawgiuers of one common wealth onely, as namely of the Citie of Rome, they will bring vs forth example enoughe who haue deſcribed their liues at large: wherein the preſident of one onely ſhall ſuffice vs in the ſtede

Ser. Sulpitius.

kæde of many, & that is of P. Seruilius Sulpitius Ruffus. For it is wel known, how hée accõpanied Cicero into Rhodes there to apply the ſtudie of Eloquence and Philoſophie, and afterwarde lyued at Rome to the great commoditie of the commonwealth, ſo longe, vntyll Cæſar ouerthrewe Pompei in the Pharſalicall batteil, and obteined the ſuperiority. For in thoſe troubleſome dayes hée abode ſom ſpace at Samos, & in other places, diſputing in the Schooles, of the Pontificial lawe. But when Cæſar returned into Italie, hée was not onely reſtored into ỹ Citie, but alſo made Liuetenaunt of Greece as long as Cæſar lyued: but when he was ſlain, he returned to Rome. Finally, if wæ peruſe ỹ lyues of interpretours of the Law, both new and olde, wæ ſhall finde that there haue bin manie moe ſtrangers haue taught, and profeſſed the Ciuile Lawe in anye place, thẽ of them that were borne there in the ſame Cuntrey. The truth whereof is yet to bée ſeene in Italie, Germanie, and Fraunce, where the Ciuile lawe

is

is in price. For there bee many Realmes that vse theyr owne Municipall or Countrie lawes onely, not the Romane, as England, Scotland, Polande, and Sueueland: which lawes, none can interprete better then hée that is borne and bred vnder them.

Yea, noblemẽ likewise, & such as haue done worthy and valient dœdes, haue also bin addicted to trauel. For it is writẽ, that Iupiter Cretæus traueiled ouer the whole world fiuetimes. Which although it may haply séeme fabulous vnto some: yet it importeth thus muche, wherby we may vnderstand that at his time he left no part of ỹ world vnsought The like whereof also was done by his two Sunnes, that is to wit, Dionisius surnamed Bacchus, and ỹ most valient Hercules, the one of them profiting the whole worlde by his inuention, teaching men how to plant vines: ỹ other deliuering the earth from all kinde of wicked men, and tyrannie. For what other were Procustes, Scyron, Cacus, Diomedes, Antæus, & Geryõ: but cruel

Iup. Cretæus.

and

and wicked tyrantes, who euermore in all places were encountred by Hercules, Theseus, and other valiant personages: It is no vnknowne howe Iason, with other mates of that famous expedition, called Argonautæ, sayled into Colchos, of purpose to fetch from thence the Golden fleece: which in deede he atchiued, getting vnto himself therby immortall glory. Like as Vlisses, when he had bin twentie yeares away from his Realme of Ithaca, it is no merueill if Homere tearme him πολιτροπος that is to say, one that knoweth many mennes maners, and extoll him with wounderfull commendation. Virgill likewise verie much praiseth his trauciling Æneas: who both, might well haue liued in rest and quietnesse, Vlisses with his louers Calypso and Circes, and Æneas with his Dido: if they had bin contented alwayes to haue liued obscurely. Howbeit the excellencie of their courage, and the desire of greater glory, pricked them forthe to forsake no paynes nor daungers so that they might obtayne that

which

which they sought for.

Let vs moreouer consider al the Monarchies of the world, and wee shal perceaue that the Princes that ruled in them, atchieued most excellent exployts by traueilling, as Ninus & Nabucadnezer in the first Monarchie: Cyrus, Darius and Xerxes in the second: and Alexander the great in the thirde, with whom also that Monarchie began and ended. For after his death, the kingdomes which hee left were gouerned by many, howbeit they also maintayned great warres in sundry places. In the fouerth, Iulius Cæsar, Octauianus Augustus, Constantines, Charleses, Othoes, Conrades, Henries, Fredericks and other moe, vnto whom all, Lorde Charles the fifth was inferiour in no respect, ether for trauellynge, or glorye in chiualrie. For how often hath he gone to visite the Realmes that came to hym by discent from his auncetours, lying wide among many Nations, and as it were dispersed? How often hath he returned conquerour out of France,

Prayse of Charles the fyfth.

and gone to his owne realmes? Did not hée, leauing the moſt flouriſhinge realmes of Spaine, appeace all Italy with his preſence, that had bin manye yéeres vexed with ciuile war, and alſo preſerued Germanie beinge ſick almoſt of the ſame diſeaſe? when hée came towardes Pannonia, did not Solyman emperour of the Turkes, immediatly run away? Did not hée, beinge preſent in perſon, recouer the kingdome of Tunetz, a realme in Africa, which Ariadenus Barbaroſsa had inuaded by commaundement, and with the power of Solyman? went not hee to Aphrodiſium in hope to ſuccour ỹ Chriſtian commonwealth. To be ſhort, to what kingdomes or places went not hée? what dangers, what labours ſuſtayned he not? wherby as I haue ſhewed, hee might purchaſe peace and tranquilytie to the Empire ỹ was committed to his charge, a moſt excellent prince, and as Voerthuſius ſayth, in al poynts lyke to Charles the maine. Hiſtories much commende of Mithridates kinge of Pontus, for that hée coulde

coulde speake fiftie seuerall tongues: but who supposeth that hee learned so many for any other intent, but that hee might be able himself to talk wᵗ the nacions with whō he had dealings, as also to be conuersant amonge straungers with lesse enuie? So likewise Antiochus the great, was well traueiled, and Hannibal, Pompeius, the Scipios, the Marij, Lentuli, with other Kinges, Princes, & noble men innumerable of al cuntries: whose vertues & most valient dædes, shal neuer any obliuion put out of memorie: like as there is no age ẏ will cōmend of those that lye sleaping at home, giuen to slouth and idlenes, neuer doing any thing at home or abroad, worthy of praise or speach of posteritie, according to the example of Ninias, sun to Ninus and Semiramis, Sardanapalus with others.

But let vs nowe peruse the holye Scriptures, and in them we shal finde infinite examples of godlie men that haue traueilled, partly of their owne accord, partly at ẏ cōmandement of God.

For in the xii. of Genesis, God expressly commaundeth Abraham, that leauyng the Cuntrey where he dwelt, he should go to an other place: and shortly after, hée promyseth to the same Abraham, the land of his traueill, and to geue hym al the land of Chanaan for an euerlasting inheritance. Likewise Isaac, after the death of his father departed into Palestine and dwelt there, being comaunded by God so to doe. Iacob, his father being a liue: traueiled into Mesopotamia, and after many yéeres returned thence into his natiue cuntrey. And beyng well stroken in yéeres, he traueiled into Ægipt to sée his sunne Ioseph: and in sundry places of the Scripture wee reade, how the holy Patriarches, Prophetes, and other godly men, tooke long viogies in hand, namely, Moyses, Aaron and Iosua. Yea, our sauiour Christ himselfe, traueilled abroade very often, appearyng many times in semblant of a Pilgrim and Traueiller, to th'intent hée might gather his Churche from euery place. The lyke whereof hee wrought

wrought also by his Apostles, whom he sent ouer the whole worlde to preache the Gospell. To whiche purpose it is writen, that Thomas traueilled into Parthia and preached vnto the inhabytants there, also to the Medes, Persians, Hircanes, Bactrianes, and other nations of the inner India. Mathew, to the Macedonians, and Thracians. Bartelmew, to the Lycaonians, & those that inhabite the farther India. Andrew, to the Achaians, and Scythians. Iohn after the death of Mary, to the people of Asia. Iames the elder, to the Spaniards. Phillip to the Frenchmen. Simon Zelotes to the Egiptians. Peter into Pontus, Gallicia, Bythinia, Cappadocia, Italye, and at length preached Christ at Rome. Saint Paules peregrinacions are knowne out of the Actes of the Apostles, and out of his owne writinges. Hée declareth how after that hee was conuerted vnto the faith, hée traueiled into Arabia, & from thence returned to Damascus, and went to Ierusalem to sée Peter. After that, hée departed into Syria, and Cilicia,

and when fourtéene yéeres were expyred: went agayne to Hieruſalem to preach the Goſpell. It is well knowne moreouer that hee was in Spaine, and in Hiſpania Narbonenſis conuerted many ſoules to the faith of Chriſt, as he alſo did in other places, vntill at laſt hee was beheaded at Rome vnder the Emperour Nero. During all this time of traueill, the Euangeliſt S. Luke, was companion to Paule, a Syrian borne, in the Citie of Antioche, and wrat his Goſpell in Achaia, and died in the ſame cuntry. Likewiſe S. Marke the Euangeliſt was borne in the citie of Antioch ſayled to Rome, from whence traueilling to Alexandria to teach the goſpell there: hee conuerted the inhabitantes of Aquileia now called Algar neare borderers, vntothe faith of Chriſt, and was enſtauled their Byſhop. Touchinge the other two Euangeliſts, the matter is enident enough to bee ſeene in the liues of the Apoſtles. So les alſo the fathers, that is to ſaye, the interpretours of the holy Scripture, were affectioned to traueill

ueill as well as other men, which is also apparant by their liues, as in ỹ liues of Ierome, and Auguſtine. For Ierome being borne at Stridon a Citie in Pannonia, learned ſtraunge tongues at Rome: and went afterward into Syria, and from thence to Bethlaëm, wher hée died in the 91. yeare of his age, as ſome haue writen. To conclude, it is moſt certenlye knowne, that all that euer were of any great authoritie, knowlege, learning, or wiſedom ſince the beginning of the world vnto this preſent: haue geuen themſelues to traueill, and that there was neuer man that performed any great thinge, or atchieued any notable exploit, vnleſſe hée had traueilled.

Of

¶ Of such matter as is *commonly obiected a-* gainſt Traueilers, with a confutation thereof.

The. 8. Chapter.

BVt there are ſome ỹ much embaſe traueilling, deterring men frõ it many waies. Theſe holde opinion that the name of Traueillyng is not only infamous, but alſo the thing it ſelfe: which they proue out of certen places of Tully, and of Vlpian the Lawyer. For in the Thuſculane Queſtions, Tullie compareth baniſhment with Traueill, and in an Epiſtle to Cælius, hée embaſeth Traueill, terminge it reprochfull, and filthy. And Vlpian calleth it Deportation, a tearme of the law, being a puniſhmẽt, wherin a man both loſeth his gwdes, is diſfranched his citie, and is apointed certen limits within which hée ſhall dwell and abide. After this maner the

the Poet Ouid, was exiled vnto the citie of Tomos in Pontus, leesing the benefit of the citie, and all his goods being escheated. Ouer this, they obiect that Traueillers are in hatred amonge good men, reguarded none otherwise but as Rogues and Vacabounds that can tarie in no place, although indeede they haue verie iust cause to goe abroad. And therfore they call them wandring Planets and Vacabounds, as if they were forced thereto for some punishment, or were in such wise by God punished. And ý by ý example of Cain whõ God cursed, saying that he should be a Vacabounde vpon the earth: beinge also an accustomable maner of cursing among the ancient people in foretime, as Odeipus did among the Tragidies writers. Wherupon hath growne the Prouerbe Oedipus curse, & Laertius writeth that Diogenis the Ethnick was wont to say that he had met wt some tragicall curse. For hee (saide he) was without house, without Citie, depriued of his cuntrey, hauinge no certentie of his lyfe.

Thirdly

Thirdly, they crie out against trauei-lers as iniurious to their Parentes, friendes, wyues, and childzen, whylst they seperate thẽselues after a maner, voluntarely from them. Like as Pro-pertius inueieth against one Posthu-mus, that thzough an vnsatiable desire of warfare: suffred himselfe to be caried away from the most pleasaunt compa-nie of his wife, whose curse is this.

If I may wishe: would God yee gree-die wretches all were dead,
Or who so else loues warres aboue his faithfull spouses bed.

And no lesse they wish vnto him com-mõly, who hath mozе delight to wãder abzоd, and neuer bide in one place, thẽ tarying in their owne natiue cuntrey, enioy the most acceptable companie & conuersatiõ of their friends & kinsfolks, wherupõ it was wzitten by the Poet.

Him I accuse, and much accompt vnwise,
Abandoning his natiue cuntrey soile:
Who so the same so lightly doth dispise,
And loues abrod in foreine land to toile.

Fourthly, they complaine that Tra-ueilers must indure infinite labours and

and troubles, & not only ſtand in daunger of their goods: but often of their life alſo. Which thing ſurely cánot be denied, as it is proued by the examples of Vliſses, and Æneas.

Fifthly, this saying is vſually obiected against them, that is to say: They which run ouerſea, chaunge the aire & not their minde, and reprochfully they allege thoſe verſes which are written against ſuch, who, traueiling abroad to ſtudie: returne home againe neuer a whit better learned then when they went forth.

Whoſo to Paris to his booke
doth ſend a foolish Aſſe:
Shall there be made no horſe, but bide
as erſt before he was.

By theſe & ſuch like prouerbes, & sayings, they ſéeme to auouch three things. Firſt ý the exchaunge of place doth not change the perſons nature. Secondly, ý vertues & vices, are borne wt vs, and not firſt grow in vs. Thirdly, that vertues cannot bée learned, nor vices forgottē. All which allegaciōs of theirs are falſe, as hereafter we meane to declare.

Sixtly,

Sixtly, the cite Lycurgus lawe out of Plato, wherein hée forbad his Citizens the Lacedæmonians to traueill, alledginge for a cause, that then they shall not bring straunge orders and fashions into the Commonwealth, which is a reason verie plausible, and alledged also by Plato.

Seuenthly, they bring forth Claudianus verses against them.

O happie hee that spent his daies
in natiue soyles delight,
Whom one self house hath seene a child,
and eke an aged wight.
Who limping with his staffe wher once
he playd the litle Mouse:
Can count the manie yeeres which hee
hath past in one poore house.

And also the verses of Horace written in the ij Ode, with Ouid likewise wher he sayth.

Who least hath liu'd in light: beleeue
mee best his dayes hath spent,
And eche man ought to liue within
his boundes, and be content.

Al which testimonies ioinctly confirm, that

that the happie lyfe consisteth in Idlenesse. But Traueilers may not liue idly if they be carefull of their affaires, and meane to loke well to their busnesse: wherby they cannot bée thought to leade the happy lyfe, since they mete with so many mischeifes, and dangers, with sundrye casualities of Fortune that befall in traueillinge. Let vs therfore examine these argumentes, and answer to these obiections, being mindfull of ỹ same definition which we haue set downe at the bæginning, and of such matter as we haue declared in the former chapter touching ỹ declaraciõ of it.

And as touchinge the first two arguments. For that which they call Deportation or exile is one thing, and traueill an other, and that by consent of all Gramarianes. And although the antique Writers haue frequented one of these wordes for an other: notwithstanding ech of them haue begon now to haue their proper and distinct signification which the custume of such as speake properly hath obtayned. And there-

therefore, although Cicero do compare exile wᵗ traueill: yet is exile one thing, and traueill another. Againe, it is one thing perpetually to traueill, of which kind of trauel Cicero speketh in ẏ place alledged: another thing to traueill for a time, wherof we intreate in this place: and therfore it is no merueill if Cicero terme the first, filthie, and much embaseth it. For he that traueyleth perpetually, and neuer returneth into his cuntrey from which hee hath bæn long absent, or seeketh not some other place where to abide there to enioy the commodities which he hath gathered by his long traueill: nothing differeth from a banished mã. And in ẏ he shewеth himself iniurious to his Cuntrey and kinsfolkes, whõ he might helpe wᵗ his counsell and aduise, or otherwise: he is worthely accounpted an infamous person. So Vlpian likewise speaketh of perpetuall traueil, which is resẽbled to death. For hee that is punished with Deportation, loseth the benefite of the Citie, and his freedome, as is accounpted a dead

dead person. And truly the word Traueiler or Straunger, signified by the Latine Peregrinus in many places in the law is taken in the better part, and vsed in the proper signification, as I haue before declared where I spake of traueillers Priuiledges, highly commending ỹ traueiling of Cicero, Plato, and Pythagoras.

And by this distinction also we may shape an answer to ỹ third argument. For like as we speake not of perpetual traueiling: so doe we not excuse them that traueill for intent to bee free from such burdens & charges, as they shoulde beare at home: or ỹ they might lose the reines vnto al licentiousnes which they might not be suffred to doe at home: or else by right or wrong by false merchãdize, or other sinister meanes: purloyne mony frõ the strange nations, beeyng ignorant of their deceitful dealing. And like as the lawes haue prouided ỹ there shall none such bee suffred in any place, yea, if there bee any that selleth vnlawfull Wares for lawfull is not put

to

to his fine noꝛ amerſed, but ether is baniſhed oꝛ put to death: ſo they that dꝛw altogether miſlyke of traueill agrée with vs in this poynct: that wée wiſh ſuch diſſemblers and vacabundes ſhuld not only not be ſuffred in eny place, but alſo vtterly bée rꝛted out, and expelled from euery place.

Unto the third argument it may bée anſwered out of the ſecond, and third chapters. Foꝛ there wée haue put a diſtinction bétwéene thoſe that are méete to traueill, & thoſe ỹ ar not méete. Likewiſe bétwéene them that traueill with frute and ſuch as take that labour vpon them foꝛ pleaſure only, if ſo it bée, that labour may bée called a pleaſure. But perhaps ſome man wil demaund, whether ſuch as be maried bée méete to traueill? Foꝛ ouer that, that wémen are foꝛbidden, as it were of honeſtie and womanhode, not to take long oꝛ often iourneis in hand: it is the lawe of matrimonie that thoſe whiche bee coupled therin ſhall dwell euermoꝛe together, and the one to bée a comfoꝛte vnto the other.

other. Howbeit this matter, as apperteyning to ỹ wemẽ, dependeth vpõ the custome of the Cuntrey, as I haue touched before, in respect whereof Matrimonie is not hindred. Yea, what if a man take such a viage in hand whiche would be profitable to thẽ both, ỹ wife and all the houshold affaires, such as are the iourneis of Merchants, & other that traueil for vertue sake: Moreouer, ther may be mutuall frindship and affection shewed euẽ in traueiling, & one minde, and one soule remaine in two bodies, although the two bodies be distant far a sunder. And the Ciuile lawes also permitte men to traueill after they haue contracted mariage, if they haue a lawfull cause: wherefore it suffreth them lykewise that are maryed, since agreeing together, not lying together, maketh the Maryage. And so farre of are traueylers from hurting their parents, and friendes: that if they had stayde at home oftentimes they helpe them but little, but hauing traueyled, doe aduantage them very much.

Fourthly, that which they alledge cannot bée denied, as I haue shewed. But there hence it followeth not that trauell is to be neglected, since there be other meanes also wherby a man may come to casualtie and losse of goods, or bée in daunger of his lyfe. And payne which is annexed vnto trauell, is lykewise common vnto all other affayres that are of any accoumpt, and whereof wée séeke praise and renoume, that I may speake nothing of the commoditie that ensueth theron.

To thinke on this may pleasure bée perhaps another day. As Æneas sayde in Virgill: and manie moe such morall sentences Vlisses reciteth in Homere, for that ỹ remembrance of paines past, is wont to be pleasant vnto vs. Wherfore, how much the more praise, cõmoditie, or honour groweth to a mã by his trauell: so much ỹ more is ỹ same pleasant and acceptable, and ỹ which is attained without sweate, labour, or daunger, is not so much esteemed of vs, as ỹ which wée obtaine with great labour,

and

and daunger, wherevppon ſprange the prouerb among the Grækes: Καλεπὸν πᾶν ἐπίπονον τὸ καλόν: that is to ſay: Euery notable thing, is hard and painfull to be attained.

The fifth argument is plauſible, bearing experience wᵗ it for witneſſe. For we ſée manie returne home, no leſſe giuen to vice then they were before they traueiled, in ſo muche as it is growen into a prouerbe among Dutch folk, *No mā was euer the better after a long ſickenes, or a long traueill.* And although it fall out ſo: yet is not traueill in ꝑ fault, but the men themſelues. For beſides that mans nature is corrupt through ꝑ offence of our firſt grādfather Adam, & ſome ar ſo prone vnto al kind of vice, as though thei were borne to exerciſe thē: notwithſtanding euil bringing vp, and conuerſacion wᵗ euil men, augmenteth this naughty diſpoſitiō in them, & of mē maketh thē beaſts. Vnto hereunto alſo come the ſnares and temptacions of the Diuel, enemy vnto al vertue, euil nurture of the mindē, & negligence of deuocion &

godlyneſſe, which ought aboue althing to bee frequented. Wherefore, it is no merueill at all, if ſuch men continue alwaies like themſelues, nothing amending their manners: for they neuer ſetled thēſelues therto. But if they would diligently obſerue thoſe thinges which we haue noted before in ỳ third Chapter they ſhuld become the better, & haue a more erneſt care to furniſh, and decke their minde. This diſcommoditie alſo enſueth, ỳ returning frō ſtrang lands: they ioyne thēſelues to the ſame or like companions as they were delighted w̄ all before, or elſe forgetting al daūgers, giue thēſelues ouer vnto all leudneſſe, and ſenſualitie. For ſo then:

Kinde once corrupt, to Wonted maners
vile doth run and raunge,
Though much miſliked, and deepely fixt
in fleshe: will neuer chaunge.

As ſaith ỳ Satyrical Poet. Otherwiſe their ſaying is falſe, ỳ affirme how the chāging of ỳ place, changeth not a mās nature. Since experience vppon which they reaſon, teacheth the contrarie, and

therfore

therfore many are sẽt into forrein cuntrys, ẏ by their conuersation & training there, they myght confirme their manners neglecting vices: and learne to apply themselues to other mens maners, which no man will deny but that they may do. For if fields by diligẽt husbanding maye bee amended: what impedimẽt is there, but a rude person & prone to vice may bee made better by dayly cõuersation wᵭ good men? For: *Wrath may be aſwaged by perſuaſiõ*, saith Plutarch: so great is the force of company, and dayly conuersation. And like as hearbes & fruites planted in one groũd, if they be remoued into another or that is of some other qualitie, they grow out of kind, in so much that they leese either their colour, or taste, and naturall qualitie, by reason of the nature of the soile, influence of the heauens, and goodnesse of the aire, and ẏ diuerse maner of nourishment: so hapneth also ẏ like in men according to ẏ conditiõ of nourishment, and the aire that compasseth them changing them into another constitutiõ and

temperature of body, & enclining them to ensue other maners, and studies. By this means a Dane is transformed into a Spaniard, a Germane into a frenchman or Italian, namely by dayly conuersation, vse of life, & custome. Wherfore, we must diligently take hēde that we imitate the vertues and not ỹ vices of other, of which point I haue admonished before. For this which thei affirm, that vertues cannot bē learned nor vices forgotten: is false, for there is lefte vnto man a frē will in suche externall matters, and there are sēne euerie day examples of vertues and vices, which a man, if hē liste, may no lesse imitate then he maye the worke of some cunning workman, so ỹ he haue some natural inclination to that art and knowe the principles of it, as of Painting, or grauing. Nether is that absolutely true which they thinke to bē, that vertues and vices are borne wyth vs, not growe in vs: but of vertues, some be naturall, some moral. And these last may be learned, which the lawes do declare,

which

which punish not offenders for faultes that are already done and past, being a thing impossible ý that which is done, shoulde bée vndone againe : but they haue respecte to the time to come, and that he that hath once offended, offende no more, nor giue others occasion to offend by his exãple. And truly men wer very vnfortunate and in euil case, if hauing found a meanes whereby to tame wild beasts, & so to instruct the sauadge disposition of Beares, Lions, Wolfes, and to teache the little birdes to flie at their pleasure, to returne home from the woods, and from their natural libertie to come into theyr prison and bondage, to hoppe into the cage, of theyr owne accorde : they coulde not lykewyse deuyse some art whereby to better themselues, and through labor and diligence to furnishe, and adorne their owne mindes.

Concerning that which they alledge out of Plato, of Lycurgus lawes : it maye bée aunswered by a rule of the lawiers, which saith, that the abuse of

a thing ought not to take away ỹ vse of the same. And Plato teacheth in that place, that diligent héede must be taken in a common wealth, that there bée no euill tatches noꝛ vices bꝛought into it, he disputeth not whether a man ought to traueill oꝛ not. Foꝛ what if a man pꝛofite the common wealth by hys tra-ueyling as Timæus dyd in Plato, and Plato hymselfe with other innumera-ble of whom I haue made mention be-foꝛe? Moꝛeouer, who so peruseth the hi-stoꝛies of Thucydides and xenophon, shall perceaue that the Lacedemoni-ans were verie ciuile men of bæhaui-our, better liking of simple then subtile vertue, foꝛ the moꝛe parte boꝛowing all their lawes of the Cretens by mea-nes of Lycurgus. The Athenians, were very famous foꝛ varietie of doc-trine and learning, by meanes whereof were verie moꝛe diligent in searche of such thinges as were apperteining to the weale publiques commoditie, and not leauing them vpon any abuse. And moste sure it is, that aswell the Lace-

demonians

demonians as Athenians, borrowed their lawes of ỹ Egiptians. For Lycurgus had bene in Ægipt: and the Egiptians toke their lawes of the Hebrues if wée credit Eusebius, and it is well knowne, that they receaued their laws from God himselfe. And God lykewise hath bin cause vnto manie that they should take far iournies in hand, which wée haue declared in the chapter goynge next bæfore: and Poets feigne, that Æneas was mœued to traueill by Mercurie, Vlisses by Somnus, and other noble and valyent men by other Gods also. And Plato also doth the lyke. For in his boke De vniuersitate translated (as I suppose) by Tully, vnder the person of of the Egiptian Priest, hee sharply reprœuethe the Greekes for neglectinge antiquitie, and for lingringe idlely at home, and calleth them Children, castinge them in the téeth with their ignorannce. For to bée ignorannt of such thinges as are done bæfore our tyme, whereof there are markes and tokens to this day remayning: what is it other

(as

(as the same Cicero saith) then alwaies to be a childe.

Last of all, the assertions whiche are alledged out of the Poetes of the happie lyfe, ought to bée no impediment or hindrance to traueillers, or what soeuer lyke thinge there is that may deterre a man from traueillynge, if hée bée otherwise disposed thereto of himselfe. For Ouid had iuste cause to complayne of Fortune, which hée abused, so that hée was against his wyll constrayned to go into banishment among the Getes, and not to traueill. And as for Claudianus, hée spake in the person of another, as it appeareth by the tytle of that Epigramme, which was an ould man and wealthy, and (as the frugalytie of the auncient time required) content with his owne estate, mislykyng superfluitie and varietie in all thinges. Moreouer both of them in those their verses, commende the rurall and Cuntrey lyfe, preferringe it before all affaires & dealings in the citie, and cases of iudgment and businesse in manie matters. Howbeit,

beit, it appeareth also by their wri-tinges, that the same men doe not con-demne traueill and experience gotten that way, but in sundrie places detest sluggish idlenesse, especiallye beinge e-uident that they themselues haue tra-ueilled. For Horace beynge an A-pulian by birth, studied Philosophye at Athens: and Claudianus lyued vn-der the Emperour Theodosius, beinge borne in Alexandria a Citie in Egipt. And if wee should graunt that they had an æuell opinion of traueillinge, which indæde is otherwise: truely they had erred in this respect, since most euident it is, ỹ ther was yet neuer any mã that atchiued any singular and notable thing vnlesse hee had traueilled, as wee haue prowed by example of sundrye in the former Chapter. For great and no-table dædes, are not perfourmed but through wisdome and skyll of thinges and men: whiche beinge not shut vp in some one corner of the World, but dispersed ouer the whole earth, it is no marueill, if to the attaynmente therof,

thereof, it bée necessarye to traueill into sundrye Landes, and ouer manie parts of the Worlde.

The laste Argument, and quite béeside the matter, is alleadged by some man of his owne experience or opinion againste Traueile. For such prowes are seldome commended, and manie tymes it engendreth Paradores, and straunge positions, from whence spring Schismes and Yeresies in religion, dissentions in Commonwealthes, opinions in Philosophie and Physick, with other mischeiues and discommodities in other Artes and thinges, nourishyng a certen selfe loue in all men, and somtime bringinge destruction vnto whole Commonwealthes.

An

¶ An Answere to the *principall question*, with a notable commendation of Traueill therto annexed.

The. 9. Chapter

NOw therfore it is no hard matter, to answer vnto the question which wée moued at the beginninge, and to determine, whether Traueill do a man more good or éuell. For who so diligently weigheth what so euer wée haue sayde hetherto: shall perceaue that in time of peace or War, it is most profitable vnto all that are desirous to attain vnto vertue, or take any great matter in hand. Neither is their opinion and iudgement to bée liked of, which desire rather to liue obscurelye at home then with commendacion, as the Clowne in Claudianus and Polyphemus in Homere.

mere. And what other do the Poetes meane by the Goddesses Calipso and Circe, whom I haue mencioned, then to reprehende the desire of filthy luckes and obscure Idlenesse, and to shew how Vlisses, and whosoeuer else is desirous of praise and glorye: is nothinge delighted in idlenesse and pleasures, but by all meanes endeuoureth to attaine to vertu, although he must endure a M. daungers. So haue Christophorus Columbarius, and Vespusius, assaid infinit perilles, who were the finders out of that part of the World whiche they call America. Howbeit they haue thereby purchased to themselues euerlastinge memorie, leauing behind them to posteritie the trueth of such matter, whereof ther was neuer thought to be any such. These Philosophers, Phisicions, Lawiers, Juristes, Kinges, warriours, and Diuines, what praise haue thei not gotten by traueillyng? That whoso is not cõtented with these: let hym adde moreouer vnto them sundrye other excellent mẽ, whõ Franciscus Senensis reporteth

to

to haue taken often and longe traueilles in hande, whiche they accomplished for vertue, and glory sake. There haue bene some also, whom not so much their owne as others vertue, power, & wisedome, hath moued to traueill. Like as the holy Scripture witnesseth, ỹ the power, and wisdome of Salomon was so great: that the kinges of Tharsus, and Quéenes of Arabia, came thither to sée and heare hym, and wée reade also, how certen noble men came from ỹ furthermost partes of France and Spaine, to Titus Liuius ỹ fownteine of eloquẽce, not moued so muche with the power & fame of the Citie of Rome: as with the report of that one man. I my selfe haue sæne a Monke in Bononie, who in traueilling ouer his owne cuntrey of Italy spent 9. whole yéres: so surueyinge and discribing it, that no man coulde set it forth more lyuely with pen, or expresse it w̃ pensill, insomuch that there is not the least thing left out vntouched. And yet he was but a Monk, whose life ought to be solitarie, & as Gratian saith,

none

none vnles it bée in Cloiſter, as nether the Fiſhes out of the Water.

Wherefore, neither hypocriſie, nor any holyneſſe of lyfe, forbiddeth a man to Traueill, ſo that hée doe it to any honeſt vſe, or commoditie, redoundinge to himſelfe or others. Neither are they to bée lyked of, who if they would: might traueill, but had rather liue at home leadinge an obſcure lyfe, then to wynne praiſe by traueilyng. For ſuch not only, offend againſt their friends, and the whole commonwealth: but alſo againſt thẽſelues. For it is the peculier nature of mankind to be euermore deſirous of knowlege, and neuer to bée contented wᵭ one thing only, whether that knowledge come by hearinge or ſéeinge, for man hath theſe ſences whereby he attayneth ſkill, as ſayth Ariſtotle. But as Horace witneſſeth:

The things we heare, les cauſe the minde
and ſences to ariſe:
Then doe the thinges in preſence whiche
are ſubiect to the eies.

Yea they are of greater force and effi-

cacie

cacie, and are moze firmely reteyned in memozie which wée se beſoze our eies: then the repozt oz only heareſay of any thinge, although there come of it no pzo-fite, no pleaſure, noz honeſtye. And I haue ſhewed that by traueilynge there enſueth verie great commoditie in euerie kind of lyfe, and as foz the honeſtie thereof: no man can doubt, being enfoz-med by many examples. And if wée meaſure honeſtie by paines, not raſhly but vpon iuſt cauſe taken in hand: then truely traueill, of whiche wée intreat in this place, ſhall yéeld to none. Foz trau-eillers are enfozced to abyde all labozs and ſuſteine al troubles. Mozeouer, like as theſe men whiche may and ought to traueill and yet do not traueill, commit a ſhamefull deede: ſo they that are giuen to traueilling, perfourme a moſt honeſt exployt. Foz theſe do rightly vſe their féet, the other abuſe them. Foz nature & God the maker of all thinge, hath not giuen vs féete foz intent wee ſhoulde walke vp and downe in our owne Ci-tie oz Cuntrey only, but that if occaſion

ſerue wée ſhuld alſo go ſée and frequent forreine nacions alſo: for elſe doubtleſſe God and Nature woulde haue ſhut vp the wayes and forbidden the paſſedge to ſtraunge Cuntries. And what can be more delectable, then to bée holde the things wherof thou haſt read ſumthing or heard of other, and againe to bée holde in minde and contemplatiõ thoſe things which thou haſt ſomtime ſéene, and to applie them to thy vſe. Wherein I wyl ſpeake nothinge of the profite or commoditie: For it much aueileth vnto the getting of perfect and ſownd knowledge, or learninge of any Art, to traueil vnto ſuch places where ſuch Artes doe moſt flouriſh, and are faithfully taught. So ỹ they deſerue none excuſe, whoſe lyfe is only to think, as Cicero writeth of certen Philoſophers, and ſuch as get all their wiſdome at home, being much affeard leſt if they traueilled: the ſkie woulde fall on their heades, or the earth ſinke vnder them: when as they might learne that which they ſéeke for, better and with greater profite of ſtraungers,

and

and alliens, eſpeciallye if they haue money to beare their charges abroade as well as at home. And it hapneth manie times, that they that keepe themſelues at home vpon this perſuaſion, that there is no lyfe pleaſant out of a mans owne Cuntrey, or elſe do feare that by change of place they ſhoulde alſo change their maners: let them then be wyſe only in their owne conceites, and contempne others in reſpecte of themſelues, beynge puffed vp with an opinion of knowledge, a thinge ſo euell, that a more woorſe or more daungerous in all the Worlde can bee none deuiſed.

Eche Land vnto a valient man
his cuntrey is, right ſo
As is eche ſea vnto the ſellie fiſh
where ere shee go.

A man ſhall euerie where finde ſumthinge that hee may learne, and that another time may doe hym good. Surely the knowledge & ſearch of forrein Realmes, hath alwaies bin accompted

so pleasant profitable and glorious: that certen it is, that many for none other cause then a loue and desire thereof, and that they might see experience of things haue forsaken their native Countreys, deare Parentes, Wiues, Children, Freindes, and that more is, leauynge the reguarde of their owne health, haue sumtimes vndertakē very far iournies with great difficultie, perill, care, and anguishe.

Since therefore, traueill is honeste, pleasant, profitable, and commodious: what man wilbee ashamed to take it in hand, that is prouided, and mēt thereto and that by example of so many Emperours, kings, wisemen, warriours, and other worthy personages that haue traueilled, to see straunge and far Countreys, & to wander wide abroad: whereby are knowne the peculyar behauiors of euery cuntrey, their disposition, diet, appareill, maner of buildinge, situation of places, tillage, moreouer Lawes, all doctrines & opinions, holy and profane, and finally the nature of all things. But

as

as I haue before admonished: it behoueth him that shal do so, to be wary, and to expresse the person of Vlisses or Aneas: or if hée cannot so do, haue Achates and Nestors with him, that is to say, faithfull and louing companions, whose counsel hée may follow, liue wel and returne safe into his cuntrey: vnto which wée all are bound, and borne, and which wée may and ought also to gouerne and that with praise, after the knowledge and experience of so many thinges: so that wee follow godlynesse, ensue vertu and neuer ware wéerie, whatsoeuer paines or difficultie of perils assault vs.

Thus endeth the first Booke.

The ſecond Booke o the *Traueiller of Ierome Turler*, of compꝛehending an excellent deſcription of the moſte delicious Kealme of Naples.

The .1. Chapter.

IN the firſte Booke I haue anſwered to the queſtion which was pꝛopoũded in the beginning by ſuche pꝛeceptes as I haue thought ſufficient towardes the attayninge of a well oꝛdꝛed, happie, and pꝛoſperous traueill. Whiche if they bee dilligently obſerued and in ſuch oꝛder as wee haue delyuered them doe ſhewe that what ſoeuer ſtraunge oꝛ dangerous accidẽts befall vs in traueillynge, it chaunceth not ſo much by humane negligence, as it is to bee aſcribed vnto to the pꝛouidence of eternall God

God. For the condicion of our lyfe is ſuche, that it is expoſed, and lyeth open vnto infinite miſeries, and there was yet neuer man bleſſed in all reſpectes, or that could eſcape death. Whereby all changes and chaunces of Fortune, are more indifferently to be borne, and wee muſt ſuppoſe that nothinge can befall vnto vs, that hath not alſo happned vnto others. And for as much as examples bringe lyght to preceptes, making y matter more euident, as the Lawier ſayth: I thinke it worthe the traueill, to declare that by ſome example, whiche I admoniſhed generally to bee conſidered in all traueill. Whiche thinge that I ſhoulde more wyllyngly accompliſhe, partlye the remembrance of ſuche thinges as ether I my ſelfe haue ſéene in ſundrie places, or haue heard of others, hath moued mee partly the very maieſtie of Antiquitie and knowledge, whiche is wont of it ſelfe to delight, and is exceptable vnto all men. Beſides the profite which it bringeth vnto the expoſition of good Aucthours,

whether wee speake of Poetrie, or of Histories. Wherfore I meane to touch in this second Booke such thinges as are in the Realme of Naples worthy to bee seene, since there is scarce no other place in all Christendome, in my opinion, lying within the compasse of Europe, for wholsomnesse of aire, situation, pleasantnesse, abundance, or ciuilitie, match vnto it. Moreouer it is very famous by the writinges of excellent Aucthours, Virgill, and Liuie: besides that, perhaps I think I may doe pleasure hereby vnto them that meane hereafter themseues to traueill in that part of Italie. For when they shal haue read this discourse being put in minde: they may more exquisitely, and dylygently searche euerie thinge, and they shall finde them to bee soe. Nowbeit I purpose not by this demonstration, as it were by a most certen discription of the place, to set forth at full the whole Countrey of Naples, which by ỹ proper name is termed Happy Campania, for that belongeth to the dutie of a Cosmographer: but

but such thinges will I note onely, as tast of Antiquitie, and are worthie admyration aboue the rest. Wherefore I will not deuide them into anye precyse order of recytall, but for the pleasaunt renuyng of the aunciente remembraunce of them, I will declare them in suche order as I sawe them, without all glose of wordes, or falsefying the trueth in anye thing: both for that it behoueth the disputation of veritie and trueth to bée simple, and also the manner of telling requireth the same, and trueth is the foundation of an Hystorie.

Portus

¶ Portus Baianus, *commonly called* La Pesci-na Mirabile, A wonderfull Fisheponde.

The. 2. Chapter.

When therfore wé had taken our iourney, comming out of ỹ frontirs and lybertie of Rome, and were approched vnto the sixte stone from the Citie of Naples: wee sawe a place whiche the Italians tearme La Pescina Mirabile, wee passed throughe an hugie and waste place into a greate builoyng, long, foure square, and as a man shoulde say made vault wise, resemblyng the shewe of a Churche. Longewyse it contayned foure courses of square Pillers, whereby the Archeis were borne vp, euery course conteyning. xij. Pillers, so that in all

there

there were in number. xlviii. of diuerse bygnesse, and fourme. Which when it seemed straunge vnto those that bée-héelde these antiquities with mée: this is no straunge thinge, quod I, since most graue authours haue writtē, that the Temple of Diana at Ephesus had in it Cxxiii. Pyllers, whereof euery one was lx. foote longe. Then wée stepte downe three steppes on euerye syde. But there were no wyndowes nor tooken of any, howbeit the Sunne shyned in in sundrye places by chinkes and riftes, otherwyse the buildyng was whole and sounde enoughe. So that a man cannot well ghesse, to what purpose it was in olde time builded, muchlesse pronounce any certentie thereof. Some are of opinion that it was a fisheponde, whyche they gather bothe by the lykelyhoode of the place, and also out of Plinie, who wryteth, that Hortensius the Oratour had a Ponde for Lampreis among the Bauli in the coast of Baie, of whych hys Lampreis, hée loued one so entirely

entirely: that as it is reported, hée wepte for her when shée was deade, Blondus iudgeth that this place was Lucullus house. Others affirme that Antonia wyfe to Drusus buylded that place to kéepe Lampreis in. And in what pryce fishepondes, and chiefely of Lampreis were had in olde tyme: maye well bée gathered out of approued writers, wherein this increased my coniecture, that vppon that mountayne or rather hill, those thinges are yet to bee séene which are reade in Plinie where hée sayth: that the people in olde tyme as Lucullus and Hortensius, bestowed muche coste to cutte channelles through Hilles and Mountaines, to bring in the Sea.

Cen-

¶Centum Cellæ, *commonly called* Cento Camerelle, an hundred Chambers.

The. 3. Chapter.

When wée were departed fro the of this hugie and waste mole and building: we came to Alle Cento camerelle, lying directly oueragainst the other, beyng so called for that it conteineth nothing but Chambers and Celles, leadyng one to another. At this present it is situate vppon a Hill, but whether it were so in olde tyme or not. I doubt, by reason of downefalles and valtes, whereof some are deuided from the residew of the buildyng, whereby it should séeme that it had bin sumtime wyder and trimmer. When we were entred into these ruines, wée came a-gain vnto a great building foursquare, standing vpon foure square pillers, and beyng

beyng of a foureſquare fo3me: neare vnto one of which pillers there was a hole, into which our holte that conducted vs to the ſighte of theſe antiquities, deſcended to receaue vs, and helpe vs as wée went downe. Then came wée into a great wyde place full of Celles and little rowmes, euerie one foureſquare, but ſome bygger then other. From thence there laye open a waye to other wyde places and Celles, fo3 the whole buildyng was deuided by ſundr3e crookes and turnynges. And it was ſo intricate and diffuſe, by reaſon of the lykeneſſe of the Celles, that ſome not without cauſe iudged that it had bæne ſometyme a Labyrinthe, amonge whom is Antonius de Ruſsis a Calabrian, whom I ſuppoſe rather to haue thoughte ſo in reſpecte of the fourme, then fo3 anye other circumſtances. Leander of Bononie, thynketh that it was a Ceſterne, o3 place wherein water was kepte in the olde tyme. But I coulde ſée no token o3 argument whereby I mighte coniecture

ture the vse thereof, no signes of hookes or ianes in the Celle dores, which are narowe and lowe, there were no windowes any where, nor anye thinge in stede of them. Within euery place glistered white with plaister of Paris, and in sundrye places the earthe lay together in heapes the hight of halfe a cubit, as in Sibylles den, whereof wee will speake hereafter.

¶ Mons Canita, *the* Hill Canita.

The. 4. Chapter.

THus leauyng the forenamed place, wee entred into a boate which wee had there in a redinesse for ỹ purpose & wee shared alonge by an hill which the Italians terme Canita, neare vnto which vpon a rocke lying not far of as big as the Hill, whyche notwythstandynge was deuided from it: stoode a castle wonderfull strangely builded, of a rare

a rare kynde of situation, at the foote whereof were sene verie ample and large buildinges, but for the more part fallen downe wyth age. The reporte goeth that Tullia sometime dwelte in the same place.

Lacus Auerni, *the* lake Auernus.

The.5.Chapter.

FRom thence we arrived at the Baian shoare, and goyng out of ỹ boate, wee walked along the ruines & downfalles of houses, which were there thick so bee sene, ouergrowne wyth brambles and bryars, vnto the Laque Auernus. The same lyeth, as it were, in a blynde corner out of the way, enuironed rounde wyth certeine ridges and bankes rather then hilles, beynge in fourme perfecte rounde as any circles, wherin Maryners say, can bee founde no bottome. It was so called by reason of

of a moſt ſtronge and lothſome ſmell of exhalations, riſinge out of it, and is moſt pernicious vnto birdes, as Virgill hath noted, ſaying:

Then when againſt Auerna mouth
they came, that ſtinking lake,
They lift themſelues aloft. &c.

And ſhortly after he addeth,

A Dungeon darke there is that e-
uermore wide open gapes,
Full rough of rockie ſtones, and loth.
ſome lake there flowes about:
Therouer dare no birde attempt
to flie, for deadly doubt,
Such poiſō breath out breks, & through
the throat with ſtifling ſtink,
Such ſmolthring vapour ſmokes, and vp
to ſkies is borne from brinke.
Wherby the Greekes by name Auer-
na mouth that place do call.

Vpon the hilles lying thereby, ſtand certein buildinges almoſt of our tyme faire, and pleaſant, but they are almoſt hoat Bathes. Plinie hath noted that ỹ towne of Cimmerij ſtode nére to this Laque, whoſe labour was to dig Yet-

fall out of caues and mines in the earth and neuer to bée ſéene of the Sunne, as witneſſeth Homer: I dare not preciſely auouch that the ruines which are ſéene to remaine vpon thys ſhoare are anye parte of that, although no man doubteth, but that ſomtime there ſtode a towne in that place. There is neare to Auernus, and as Virgill ſayeth, at the left hand of thoſe ruines neare vnto the Lake:

A caue there is cut out in rocke,
euen through the Temple walles'
Both huge and broade at mouth, a hundred vautes, a hundred doores,
A hundred roarings ſound, when Sibyls anſweres beates the floores.

We muſt goe downe to the foote of ỹ hill, wheras there is a darke entraunce into the caue, into which we went with Torchelight, following our guid. The entraunce at the firſt was broade and high enough, waxing afterward narower & narower, and at length openeth it ſelfe into a plaine in length almoſt lx. paces, x. in breadth. From thẽce there was

was a way which lead into certein chā-
bers, straunge to beholde, and altoge-
ther vnlike to those hundred aboue mē-
cioned. For they be larger, and higher.
Moreouer they stand in another order,
& they differ in ỹ inequalitie of ỹ flores
one frō another, the goings in are som-
time vphill sometime downe, ỹ walles
are foule & defaced with age, so ỹ all the
place is lothsom, to behold. Amōg these
celles or chambers, there is one wher-
in they say, Sibilla dwelt, in forin four-
square somtime adorned with point de-
uise & checker worke like to ỹ temple
of Bacchus nigh Rome. And although
the carued pieces of the stories be al ta-
ken away for the more part, by such as
haue traueyled thither vppon desire to
knowe and sæ antiquities: notwyth-
standyng are sæne there in sundry pla-
ces certeine tokens and monuments
of the auncient furniture, which argu-
ment hath moued some to thinke, ỹ Si-
billa dwelt there, for ỹ it is ỹ handsomst
of all the other and nearest vnto Auer-
nus ioyning to ỹ other Celles, hauing
but one dore only. Directly ouer against

the doore is an Arch in the wall like vnto a chimney, & yet there could be none in that place. Moreouer, foorthe of this chamber wée go into another parlour, or as it were into some hall, in breadth viij. paces, and in length about .xxij. In which finding such a number of flindermise or Rattelmise that they stucke in heapes vpon the walles, and by reason of the torchlight much troubled vs: we were enforced to retire, and to go foorth through the same Celles or chambers that wee came in at. It is straunge to heare, howe much those Celles do consound the iudgement of the beholders, ẏ a man is not able to conceaue or imagine any forme or representatiõ of this building in his minde. In some places you shall finde in them, middle walles, open aboue and not closed to the rough, and within some of them somewhere, there is found earth cast vp on a heape, like as in ẏ Hundred Celles wherof I spake before. I noted also, howe this way where as we entred in into these celles, and chambers, was but lately found

found out, yet could I see none other ỹ had bin vsed before, and al these Celles were builded in the midst of the hill, & haue no light from heauen. Wherefore we could not ghesse by any coniecture, or by any arguments, what all ỹ building had bin heretofore, or to what purpose it was first deuised.

¶ Ciceroes Academie,

Village, and hoat Bathes.

The. 6. Chapter.

WIthout the compasse of these hils, whiche enuiron the place called Auernus roũd about, towards Puteoli, there stãdeth Tullies Academie, which was sometime his village, a place for ỹ galleries & thicknes of shadowed walkes very famous, where nowe are certen hoat Bathes, called by name of Ciceroes Bathes. These Bathes bẽgan first to spring vp after his death, in the dayes of one Antistius which was hys

succeſſour in ỹ ſame vilage: which Laurea, one whō Tullie had made frée hath celebrated in verſes in the honor of his maiſter, as Plinie writeth. The Italians call that place Ibagni di Tritoli. The ſituation of them is moſt pleaſant and at the foote of the hill ſtand certeyn houſes, ſome faierer then other, builded but lowe and after a ſimple maner, and for the more part forlorne. Howbeit in the moneth of May they bée all inhabited, bycauſe at ỹ time of the yére there reſort great multitudes of peoples vnto the Baines, ſome to preſerue, ſome to recouer health, being very holſome and aueilable thereto by reaſon of the varietie of Metalles in them, as Brimſtone, Nitre, Salt, and Bitumen, in which reſpect Plinie cōmendeth them, adding moreouer that ſome of them do much good only by their vapour.

Cumæ

¶ Cumæ, *The Citie*

Cuma.

The. 7. Chapter.

CVmæ standeth welnigh at ỹ thirds stone from these Bathes, of which Citie the prouerbe is truely verified, *Cuma hath bin.* For of so great and renowmed a Citie as this hath bin, there remaineth now almost nothing, besides a fewe ruines and downfalles, wherin a few poore fishermẽ are now dwelling, with certeine Monumentes very auncient, and worthy to be conserued, especially in ỹ place which they terme Locauallo. There is also yet remayning there, a Triumphant Arke, whole and sound, and the Temple of Apollo, wherof Virgill writeth in this maner.

But good Æneas to Apollos Church,
and temple towers,
Hee went to seeke the secrete caue
of sibyls dreadfull bowers. &c.

Liuius writeth ỹ this citie was builded by the Cumæi, a people of Eubœa, & by

the Chalcidenſes. Strabo commendeth it not ſo much for the time wherein it was builded, or for thoſe that built it: as he doth for the monuments & antiquities. For he writeth, how that for their ſumptuouſnes & ſtore thereof, they ſurpaſſed al the other Cities of Italy. So ỳ it is leſſe falſe which Blõdus reporteth, ỳ in no place in all Europe are ſo many downfals & raines of moſt ſumptuous buildings to be ſæne (Rome onely excepted) as are betwæne Cuma & Baias: being no doubt therof, but that this Citie hath bin in forretimes moſt wealthy and populous. For it is certein, ỳ the citie of Naples called in old time Parthenope, toke beginning of that: the inhabitants being ſent from Cuma thither. Which afterward was ouerthrown by ỳ ſam people of Cuma, bicauſe thei ſaw ỳ wealth therof dayly increaſe. Which being done, ſome write ỳ there befell a ſore plague of peſtilence throughout ỳ whole territory and confines of Cuma, wherof whẽ there was no end neyther could ỳ inhabitantes finde any remedie

The olde ame of Japles, was arthenope.

to

to driue away that mischiefe: report goeth that they asked counsel of the Oracle, which answered, that Naples was the cause of that plague, and that it should neuer cease vnlesse they buylded that citie agayne, and restored it to the former state. Whiche when they had done: the plague immediatly ceased, but the Citie afterwarde beinge troubled with sedition of the people, and manye Earthquakes, lost the naturall strength like an olde mother, leauing behinde her a daughter, to wit, the Citie of Naples, which indéede lyueth and flourishe th at this day.

Now were wée come to the Hauen Baianum, which was made by Agrippa, as Dion Cassius writeth, where wée forsoke our Boat, and prepared to sayle to Puteoli. And as we were saylyng, wée behéelde alonge in our course sundry high Hilles and Mountaynes, at the fæte of whiche were continuall rankes of downe fallen Houses, wherby we might easly coniecture that there stode some great Towne in ould time,

but

but that it was cast downe by Earthquaks that often times are sæne there, and for that cause were forsaken of the inhabitants. For ther appære ỹ erpres tokens of a walled citie or towne now all ouer growne with bushes & briers, and a few houses are inhabited by pore Mariners and Fishermen, because the harbor is indifferent safe. Which whē I bæheld: it came into my minde what Seruius Sulpitius wrate vnto Cicero in a certen place, how when hée returned vpon a time out of Asia, and was sayling from Ægina towardes Megara, hée was incompassed round about (as he sayde) with carcases of townes. For before vs there lay the remnauntes of the Citie whereof wée spake euen now, behind vs Cuma, on ỹ one side Baiæ, and on the other Puteoli was not farre of, which townes hauing bin in ould times most flourishing, now they lie a ground flat before our eies. Wherfore I fel into wondring at the state and fortune of all worldly thinges, and thus I thought within my self, good Lord, what shal on

day

day become of our cuntreis whiche are neither so pleasant, nether so well tilled, nether so wealthy, nether so famous as these haue bin in times past: & therefore doubtles thei shal ỹ sooner decay. I called to minde also that I had seene beefore amonge the Hollenders in the German Ocean, and in the Ilandes of Selande, that there are certen whole villages and townes drowned, whereof the steeples, towers, and highest buildings, stand vp and are seene in the Sea, like as they were certen wachtowers & spying places, an euident argument of the frailtie of earthly things, and ỹ there is nothing stable or permanent in this life. In lyke sort the Sea carried away the cities of Pyrrha and Antissa about Meotis, and lykewise Elice & Buris in the Corinthian bosome, called Sinus Corinthiacus, ỹ tokens wherof apeare aboue the water at this day as Plinie writeth: & the verses of Ouid are well knowne, where he writeth of them saying.

If yee goe to seeke for Helicee
And Burie which were cities
of Achaia you shal see Them

Them hidden vnder water, and
the shipmen yet do show:
The walles and steeples of the townes
drownd vnder as they row.

Baines.

The 8 Chapter

Thus forsakinge these downefalles, followinge the Coast alonge in the Shoare of those hilles, continually kéepyng on our course: wée came to a hyll where agayne were Baynes. The same beynge doubtlesse burninge hoat within, yet it resembleth no such things in apparance. At the first entrance we came into a large and high chamber, whose wals and vault of the gate were sumtime finely trimmed with checkered poynct deuise, which the remnantes that yet remain do sufficiently witnes. The entrance into this chamber is indifferent wide, and within by the side of ech wall stand bedsteedes made of stone wal-

walled about, whereon are Beddes and Pyllowes caſte, where they that haue waſhed themſelues may lye downe and take their reſt. Moreouer, at the fyrſte comming in, ſtande two Lauers foure-ſquare, two foote deepe, directlye ouer a-gainſt the Baynes, which ar very temperate, retayning no ſtrong ſmell at all, neither of Brimſtone or any thing elſe, but conſiſting only of Nitre and Alume. But the hole where out the water iſſueth is wide and large, and ſo hanſomely hollowed: that many may waſh themſelues in it together, but the farther that a man goeth into it, the hotter is the water. They ſay that theſe Baynes are verie healthſome, beſids ý they be alſo paſſing pleaſant, by reaſon of the Sea which is nigh at hand, whoſe waues in toſſinge and worckynge, do engender a delectable noyſe and murmuringe. Without the Caue there ſtandeth Ladder conteininge about twenty ſtales, by whiche wee aſcend ſlopewiſe into Heathouſe, commonly tearmed a ſweatynge Houſe. The way which lyeth open into

to

so,it is high enough for any man, made lyke the entrance of a Den, but scarce wide enough receiuinge into it the light at certen Chinkes and creueses,so that a man may goe in a prette way without Torch or fire light. Then come we vnto two wayes,whereof that whiche lyeth on the left hand leadeth to a great many of Bedstædes stonewalled about seruing to the purpose of the aboue named,stretchinge ouer all the side of the hyll,and endinge at certen broken and cragged places of the same. The other inclineth towardsthe hart of ỹ Hill,and it is lyke enough that it endeth in the most hottest and burninge hollow caues thereof. Into whiche wæ entred with Torche light,and went so far vntill we coulde abide to goo no farther for heate. And at our first entrance wæ felt onely a litle warmth, and procædinge a litle farther wee felte a great heate,whiche alwayes striking vpwarde: did wounderfully annoy our heades,and ỹ more, the farther wæ went,so that wee were sũtimes enforced for a while to cræp on the

the ground. Thus being almost milted with sweat, although wee had put of all our clothes beefore, and our Torche beinge dissolued with heate: wee were constrained to tourne back agayne, and comminge forth the same way that wee went in, wee washed our selues in the bathes whiche were in the lowermost part of the Hill, whereof we spake a litle beefore.

A Well or Fowntaine *in the Sea, and the* way called Attellana.

The 9. Chapter.

MOreouer, betweene this place and ỹ citi Puteoli (now called Pozolo) we saw two other things worth the noting. The one is a fowntaine or well in ỹ sea, ỹ other, ỹ way which they cõmonly cal Attellana. Ther ariseth out of the

Sea

Sea a passing running clære, and swéet Fowntayne of fresh water, pleasant in taste two fote déepe, as big as a mans head. I suppose the causes thereof are certen secret passages vnder the ground, which conueie the water thyther from the shoare adioining, where it breaketh forth. Of the same opinion is Leander Bononiensis a Monke very well learned, who hath described Italy, no man more dilligently in my iudgment. Howbeit it mai be, that when this place was the maine land: the Inhabitantes had conueied the fresh water by conduit pipes through the ruines and Ashes of the citie Puteoli, which thei vsed in stéd of a Well or Fowntayne, and that afterward the sea brake in and ouerflowed all that land, wheras ỹ spring yet remayneth. It yéeldeth forth water so abundantly, that a man may discerne the streame thereof agreat way runninge along, from the sea water, being cleerer & more lyke to welwater. But I remẽber that I haue séene the lyke of this béefore at Dordracũ a Towne in Holland

land, where the riuer Mosa called the Maze (vnlesse I bee deceaued) floweth with no lesse force into the Germane Ocean in a streame almoste three Pearches or Poles broade. Plinie hath noted that in the shoare Baian, in some places there riseth hoat runninge water out of the Sea, whereof I am able to saye nothing.

And as touchinge the way called Attellana, you must vnderstande, that the same on both sides lyeth thick of Cottages and small houses fallen downe, the fourme of which are some rounde, some foure square: and in these litle tabernes, are certen vautes and arches, in whiche are seene Coffins and Pottes withthe bones and ashes of dead men in them, whereby wee coniectured that the same was apointed in ould time for a place of buriall. Howbeit, they whiche dwell neare vnto it, say that it was builded for a place to keepe wares in to bee soulde, and vpon that perswasion they call it in the vulgare tongue, Il mercato di Sabato. Sure it is, that in the ould time

Mercato-Sab

the bodies of dead men were wonte to be brent, and the ashes layd vp in pots. This is moreouer to bee wondered at that one of our companions toke out of one of ỹ pots a peece of ỹ skull of a mans heade of a wonderful thicknes. For this is an argument, ỹ not only the ashes of dead men were inclosed in these pottes: but also the bones after that the flesshe was consumed away in the Coffines. This piece of skull, at the first was hard to feele to, but so sone as it had lien awhile in the open aier it wared softs, and at length fell to pouder. But let vs now leaue the dead, and not fight with bones.

Beefore wee came to Puteoli, wee chaunced to light vpon them that make Alume. These hewinge litle stones out of the hilles harde by, burne them in a kill, then layinge them on heapes the space of certen dayes: cast water vpon them whith they drawe out of Pittes, that they may soke in it after the maner of lime, and fall the more easely into pouder. Then make they lye of these ashes,

aſhes, whiche they powze into tubbes and veſſels of woode, and there gathereth to an hardineſſe in the toppe about the bzimme of the veſſell, ſticking faſte and congeling to the ſides after the maner of yſe: then gather they it out with certen inſtruments made foz the nonce, & kæpe it to their vſe. Not far from that place are certen hoat Baines, which the Italians tearme Ibagni di agnano, which although they haue very ſimple and lowe cottagies: notwithſtandinge they are much commended foz holſomneſſe: and ſure it is, that the Vicere of Naples, with all the reſidue of the nobilitie of that Realme, dw vſe cuſtomably once euery yære at the Spzing time, to goe thither. In theſame hilles and ſhoze nere vnto theſe baines, is a place which the Italians call La grotta del can, wæ may very well turne it Dogges Den, a Caue repleniſhed with filthye deadlye aire, wherein no lyuinge thinge may abide aliue. The deapth thereof is eight oz nine foote, the bzeadeth aboute ſixe and reacheth into the Hyll not

paſſe foure paces longe, and bendeth downe ſumwhat ſlopewiſe, breathinge forth an hoat and moiſte breath, whiche a man may ſone perceaue by puttinge in his hand. It toke the name hereof in that ſuch as come thither for trials ſake are wont to thruſt in ſome Dog: whom when they drawe forth, immediatelye for dead: preſently they caſt ſome of the water of the lake there by vpon hym, and ſo reſtore him to his former courage and lyfe agayne. We, beſids a dog, threw in many very great frogs, which becauſe they leaped not forth preſently agayne, were killed with that peſtilent breath. Plinie ſaith, that the territorie of Sueſſum and Puteoli, are certen Caues and hollow places vnder ground, which they call Spiracula, breathing places, others terme them Cheroneæ pits, exhalynge forth a mortall and deadly ſpirite, whereof this may be one.

Forum

Forum Vulcani. *Vulcanes Market* place.

The .10. Chapter.

NOt farre from this place is ſéene a great plain, of figure rounde, al yelowe with Bꝛimſtone, hauinge alſo a peculier lake belonging vnto it whichis not great. And foꝛ as much as the ſubſtance of that ground conſiſteth of mere Sulfur oꝛ Bꝛimſtõ, which being ſet on fire, boyleth vp, thereforze Strabo calleth that place Vulcanes Court: others haue tearmed it the fæld of Phlegrus, as doth Virgill. Neere to the lake are ſæne a fewe litle Cottages made of boughes, and néere to them are Killes wherein they boyle Bꝛimſton. From theſe whoſo walketh alonge by the ſmall guttes, (foꝛ they deſerue ſcarce to bee called by the name of Lakes) hée ſhall perceiue that they ſend foꝛth a very thick ſmoke, and ỹ the water boileth very hoat. The

repoꝛt goeth, and it is lyke enough to be true, that if a man caſt any lyuing thing into them, and after a litle while pluck it foꝛth agayne, hée ſhall finde nothinge left but bare bones: the lyke they repoꝛt alſo of egges, I wot not what. Aboute theſe ſmall guttes, whereof wee nowe ſpeake, are founde litle wodden croſſes innuerable, which ſome bold and ventrous fellowes haue ſtucke into the bꝛinks, as it were, foꝛ certen bowndes andtokens, after the maner of Hercules pillers, foꝛ as much as the paſſedge vnto them is very daungerous. Foꝛ whyche way ſoeuer you goe, you may perceiue by the ſownd that the ground is hollow vnderneth, out of whyche ſomtimes ſodenly bꝛeake vp flames of Bꝛimſtone, and pay home theſe venterous fellowes with deſerued punyſhment foꝛ their follie. Foꝛ why, the vppermoſt part of the ground is light, and dꝛie, neither may a man walk ouer euery part of it. I know it well that Plinie ꝑ wꝛiter of the natural hiſtoꝛie, is ſuſpected of many to haue intermedled lies with trueth, after the ma-

maner of the Grecians. Howbeit wee our selues haue seene these things also, and therfore credit him the rather when hée writeth of these things, or of such other lyke. For it is most true which hée saith very worthely in some place, that nature which is diffused throughout all earthlye thinges, breaketh forth often shewinge it selfe diuersiye, as it were some God, or celestiall power.

Puteoli, the Citie of Pozolo.

The 11. Chapter.

When from this large and lowe plaine we returne vnto the Hill, you shall see at the foote thereof a moste plesant place, at the shoare of ỹ Puteolā sea. It is thought, ỹ the name Puteolis was deriued of this woorde Puteus, which signifieth a Well or sole, because in oulde time there was woonte to bee great store in that place, if yée lyste therein to followe the deriuacion

of the Latine or of ỹ Italyan, wherin the Italians cal a pit or Sole by the name of Poreo: or else that it is so called of the horible sauour and stench whiche breatheth out of the nigh Mines, to wyt, of Brimstone and Alume. The auncient writers doe call this Towne Dicæarchium. And although there bee many that cannot agrée aboute the situation thereof, supposinge that it stood sometime in the place where those ruines and downefalles are séene, namely at the Hilles Foote or somewhat farther of: notwithstandinge the description whiche is set downe by the ould writers, declareth ỹ to be false: & more credible it is, that it stood vpon the litle Hill in whiche place at this tyme there stande certen principall Buildinges: how bee it, it maye bée also, that all those otherruines might be part therof, as the Suburbes, or some other place adioyninge to the Suburbes. In the Towne it selfe is nothinge almoste worthe the sight, béesides the Churche

whiche

which is very auncient, and buylded after such maner and fashion, that a man may easely perceaue that it was sometime an Heathenish or Ethnick Temple. Moreouer, there are ingrauen vpon it the names of the workemen that builded it, and his name also, in honour of whom it was buylded. There are also to bee seene the bones of a mans bodyes of monstrous bygnesse, vppon which Pomponius Lætus a most diligent searcher out of Antiquities, wrote this inscription:

Who so thou art that heere amazd dost stand,
To see the hugie bones of Giantes fell:
Come vnderstand why in Hetrurie lande
They do abide. This doth the storie tell,
When in this place Alcides once did dwell,
And from th'Iberi, conquerour came away,
His beasts he draue along these fields, they say.

Then from this hill that Dicarchëum hight,
With bended Bow & weightie Club in hand:
These Typhons tall, & Giants maine of might
He draue away, & quite expulst the lãd, (stãd,
This wicked broode could not the God with-
But part anon to Hydrus forth them sped,
And part for succour to the Tuskans fled.

How

Howbeit yet this cauſe of wofull dread,
That might vnto ech place by them enſue:
Was ſone extinct, whē all theſe fends wer dead,
Whoſe blood the ground in ech place did im-
Poſteritie, to ſhew that this was true: (brue.
Their bodies keepe of mighty lim & bones.
To ſhew the world ſuch mē there liued ones.

The inhabitantes of this towne are all for the more parte Fiſhermen, and they rayſe a great gayne yéerely, of ſutche as traueyll thither of purpoſe to ſee theſe Antiquities. For they employ theyr traueyll and diligence in giuyng theyr attendance vpon them, and in ſhewynge them the Antiquities all alonge that Sea caoſte. Without the Towne are certeine Monaſteries and houſes of Religion, and manye ſumptuous Pallaices béelongyng vnto noble men. There are alſo ſéene the Monumentes and Fowndacions of verye auncient Romane buildyngs, béeynge a thynge moſte certeyne, that the Senatours and Noblemen of Rome, had all theyr delyght and pla-

ces

ces of pleasure there, and in the bor-
ders there to neare adioyning, wher-
of I haue hetherto intreated, whych
maye bée gathered as well oute of
Tullies Epystles, as out of Poly-
bius, Dionysius Halicarnassæus, and
Liuie. In the Garden of the Frée-
ars Franciscanes, there is a lymite
or bounde worthie to bee viewed:
and harde by the Towne are certeyne
Vaultes, and Chambers standynge
togyther, whiche men thinke were
sometyme Bathes. In goyng vp to
the Monasterie you shall see three ve-
rye beawtyfull Pyllers: and in go-
yng downe from it you shall see a
passynge large and wyde Amphitea-
ter, buylded wyde in the myddle
and narrower towarde eche ende, to
the representacion of an Egge, on
the outsyde more decayed and defa-
ced then the Amphiteater of Rome
is, but wythinsyde more tyghte and
whole. For it is full of Seates, and all
benched about, although in some places
the

the seates bée couered with earthe and ouergrowne with bushes, and ỹ compasse of the wall is whole and sounde which reacheth vp a great height. In my iudgemẽt this Amphithetre is one of the most auncient Romane Antiquities that remayne at this day. Not far from this standeth another building ful of chambers, of a wounderful & strange Arte and Workemanship, diuided into many Celles, the one leadyng vnto the other. Euerie Cell hath four dores to passe through to the next adioyning, whereby I suspecte that it was sometime a Labyrinth, the Italians call it, Le Camerelle. Moreouer in the hauen and Bosome, wherin Puteoli standeth are séene hugie Pyles and Péeres in the maine Sea, builded a longe crosse the Sea from the shoare of Puteoli, vnto the lande on the other side, by Caligula the Emperour, as Suetonius, and Dion Cassius do write. Likwise there lyeth the Ilande Crape, or rather as Dion tearmeth it Caprea, into which, Tiberius the Emperour withdrewe himselfe,

himselfe, when hée sought a solitarie place, auoiding the sight of the people.

¶ An hill arising out of the grounde.

The.12. Chapter.

THis thing moreouer is not to bée ouerpassed with silence, that in the same place of the Realme of Naples, which they call Tripergula, and neare vnto the village which wée shewed before was somtime Ciceroes Academie: not many yéeres agoe, that is to say, in the yéere of our Lorde. M.D.xxxviij. there suddeinly arose an hill out of the grounde, which remaineth vnto thys day, conteining in compasse about foure myles. Béefore this Hill arose, there were continually Earthquakes in that place the space of certein dayes without intermission, and fiers of Brimstonie substaunce, and of that liquour whych commonlye is called Oleum Petræ,

Dyle

Dyle of the Rocke. But anone, when thys fier bégan to growe to a great flame, and when the matter of the fyer was somedeale spent, there insued suche tumbling out of stones, and such flying vp of Ashes, fierce windes, and horrible perturbacion of the ayre: that it was feared that all the whole frame of the worlde would fall. All whyche accidentes Leander Bononiensis hath diligently noted, and béefore him a certeyne Salernitane wryting in the Italian tongue, one that béehelde that woefull and terrible Tragedie. Simon Portius lykewyse wroate of the same matter, in a Booke intituled, *Of the burnyng of the Realme of Naples*. And although thys wonderfull and strange spectacle, was the handye woorke of God, who ruleth the inferiour course of Nature: yet are the causes thereof to bée weyghed, if there bée any to bée founde to depende vppon naturall reason. It is lyke, that the causes therof proceéded from spirites, and exhalacions of qualitie fierce and sharpe,

and

and verie myghtye, included in the Earthe, so that it was able to lift it vp, and when the Earthe by reason of the weyght thereof stoutely resisted the erhalacions: it was by ỹ great force therof mightily driuen out of ỹ place where it was before. For the flying out of so great abundance of stones and ashes: declareth that there was great abundance of such erhalacions, shewing that the earthe was for the more part consumed, and resolued into ayre. After this maner, and by eruption of spirites out of the earthe, the Poet Ouid wytnesseth that there rise an Hillocke out of a plain field, nére to the Citie Troizena, in these wordes:

Not far from Pythei Troizene
is a certen high ground found
All voyd of trees, which heretofore
was plain and leuell ground,
But now a mountaine.

It is possible also, ỹ there may bee new Ilandes found in waters, howbeit not insuing vpõ ỹ same cause which Seneca allegeth to haue hapned in his time,

when

when the Ilands Theron and Therea grewe in the Sea, not by any allauion or breaking in, as in times past the Ilandes Echinades came, of whom Plinie hath noted somewhat, or else as Ægypt, which Herodotus tearmeth the gifte of the Ryuer: but by a breaking forth and rising vp of the Earth, whilst many men loked vpon it. For the exhalations and windes are many times so vehement and sharpe: that they lifte vp the Earth quight aboue the water. Semblably Ouid writeth, that by casting of twigges and boughes into the water, there grew an Iland in the ryuer Tyber. And verely all this change and alteration is not deuoyd of naturall reason, howbeit no man hath euer declared the causes of them more substantially then hath Strabo, where hée sayth: *For asmuch as all things do continually moue and are chaunged, we must suppose that the earth remaineth not alwayes one, so that nothing is put to it, or taken from it: nor yet the water: whose transmutacion & alteration is naturall*

and

and well knowne. This much Strabo. But let vs nowe come to the Citie of Naples.

The hill Pausilypus.

The. 13. Chapter.

THus traueiling from the Countrey and Territoryes of Puteolis towards the Citie of Naples, at the lasts stone from the Citie wee passe ouer an hill which they call Pausilypus. The same being hollowed through at ỹ foot, hath a plaine & a direct passage through it: in length beeynge halfe an Italian myle or somewhat more, and so wyde: that two Cartes ladē may easely passe one by an other, but in height it is altogether vneeuen. For at the entrance at both ends (which are like two great gates) it is so wyde that a man on horsbacke holdyng vp a speare in his hande may enter into it, & not touch ỹ top: but within, the height diminisheth by litle &

litle, and in no place exceedeth ỹ height of three men. This Hill was in thys sorte by great industrie made hollow, and leuelled, and made smoothe on both sides, méeting togither vautwise in the top. At eche entrance at both sides are holes, at eche hande one, wherby there commeth in the Sun light, but in the mydle it hath no lyght at al. By reason whereof it commeth to passe, that when two horses, or Cartes, or mo, do méete in that place: then they cry aloude alla Montagna, or, alla Marina, that is to say, hold of to the hilward, or to the seaward, that therby ech of thē may know on which side hee shall goe. And it is thought among the common people, ỹ if any kill a man in this caue: he can by no meanes get out of it, & this they say, is found to be true by experience. Now when you passe forthe of this caue towardes the Citie of Naples: there offer themselues to bée séene two Churches dedicated vnto our Lady, whereof the one, ỹ is new & lately built, begynneth to be inritched & largely indowed,

by

by reason of Notable miracles which, they saye, the Virgin Mary, hath done there: the other is almost desolate and forlorne, which in times past was very famous. Which thing, as I was informed, cam to passe vpō this occasion, bycause the staires wherby folkes vsed to goe vp to the hill neare by, are at this present brokē away beneath, which in foretime were wont to bee cōmodious vnto manye Matrones and auncient Dames, in this respect, that by meanes of them they might step aside into the thickets and bushes which growe vpon the hill, where vnder colour of religion thei worshipped Venus rather, then the Virgin Marie. Neere vnto the first Chappell or Church, wherof wee now speake, is seene the graue of Virgill Maro, but some say that it lyeth in the Gardein of the Monasterie vppon the hill, having this superscription:

Mee Mantua bred, Calabres tooke,
Parthenop now doth hold,
Of pastures I haue sung, of fieldes,
likewise of captaines bold.

Howbeit it is credible enough, ẏ Virgill was buried there in a certen Chappell which is yet remaining, but ẏ verses are so defaced: ẏ here and there a mã can scarce discerne one whole letter, ẽ ther is no Monumẽt to be sẽn wherby a man may vnderstand the truth. The Munks ẏ are there, say, that there was an Image of Brasse vpon the Tumbe, which ẏ citizens of Mantua toke away by stealth, and diligẽtly kẽpe it to this prẽsent day. Which thyng whether it be true or no, I knowe not. But I my selfe among many things mo, saw in ẏ same Citie a very auntient statu or Image, vnder which ẏ aboue writẽ verses were ingrauẽ: but whether ẏ same were brought frõ any other place thyther or not: ẏ could we not vnderstand. Likewise some doe write that the Poet Ennius had a picture or Image laid vpõ his tumbe by the Scipioes. And not far frõ this place wher is said to be Marces graue, lieth also the Tumbe of Iacobus Sannazarius, whose learned works are abroade in the world, vpon which these

verses

verſes following are ingrauen, made, as it is iudged, by Bembus.

Caſt flowers on this ſacred duſt,
as next to Maroes *ſchrine:*
So next this Poet comes in gol-
den gift, and veine diuine.

¶ The Citie of Naples.

The. 14. Chapter.

AND now when we haue paſſed frō the hill Pauſilypus, the noble Citie of Naples aduaunceth it ſelfe to ſight, ỹ kynges Sea, & the Metropolitane citie of all that Kealme. The ſame was firſt named Parthenope when the Citizens of Cumæ builded it, after the accidents which befell there, wherof we haue diſcourſed more at large in conuenient place before. Of the beginning and foundatiō of this Citie, Silius the Poet hath thus written:

One of the Sirenes firſt did giue
to thee thy noble name,

And to thy walles, that Achelo-
ia hight, of worthy fame,
O Naples braue, whose dulcet songes
woont on the seas to ring,
And long ere that her hearers to
their fatall end to bring.
While on the waues shee sate,
and charmd her tunes of woful lay:
And to the haples seamen sange
their grecuous great decay.

¶ Gardeines.

The.15. Chapter.

FRom the hill towards the Citie, are fermes & cuntrey houses belonging vnto Noble men, whose Gardeins are surpassing and most excellent. First and formost, they abound with plentie of water, deuised to runne by sutche workmanship, industrie and cunning: that in many places you shall see water run out of a tree, and to fall down into certeyne vesselles of Marble. In which

which vesselles, you may perceaue by cũning wrought, how Neptune swimmeth vpon the water beating the water wyth his thræforked scepter, as it were the waues of the Sea. In another place you shall sæ the Najades and Nymphes of the Sea, or Æolus kinge of the wyndes. There maye you also bæholde the Faunes, and Satyres, made of certein shelles that are gathered in the Sea, framed so feately: that they sæme rather to be grauen or painted, then to bee set together of litle small pæces, they do so liuely resemble a naturall and lyuing coleur. There bæ moreouer Labirinthes, throughe which there runneth water wt sundrie crokes & windings, turning sometime this way, somtime that. There be also Springes and Welles in these Gardeines, fashioned like caues hollow vnder the grounde, builded with stones ỹ are eaten and fretten by saltnesse of the Sea water, so that the water droppeth throughe them, which is very pleasant to behold. For the stones resemble

the colour of Snowe or Yce, then are thei also adorned with other fine carued and Checkered pæces set in, as Corrall, Mother of Pearle, and certeyne Herbes whose sædes bæyng prycked in, and nourished by the moysture: doe spryng and burgein vp in the midst of the stones. The water also runneth out of the Welles into the Gardeines, by certen pypes and gutters in ỹ pauement, whiche pauement for the moste part, is made of Marble, or else of faire paunynge tiles, and neuer hurteth the pauement. These pypes and gutters are large and wide, seruyng as well to kæpe fishe in, as to cole their drink bæynge set into them. Neare vnto these welles or fountaine brimmes, stand Cagies of Birds, into which out of the pypes there leapeth water verie artificially, and the birdes receaue it verye commodiouslye. In the Cagies are merueilous faire and goodly singing birdes, brought out of straunge Countreyes. Nerte vnto these wæ passe into very pleasant and delectable

walkes

walks, wherin these ar, Arbours, ships, Houses, Centaures, with many other likenesses of sundrye straunge beastes, & lyuing creatures. And when ye goout of these: there be diuers sorts of herbs set many times after the maner of Labrinth or Maze, with thickets of Bay-trées, of Cipres trées, and of Vines. And many times there are séene Labirinthes and Mazes of Box trée, Iuie, and Mirtles, moreouer there grow in these Gardens Palme trées, the fruite wherof are Dates, with other straung and rare Trées. And to be short, (for I wyll now speake nothinge of Images, and Monuments) there is such plentie of most delicate and choice fruites, such swéet smelles, and such pleasure: that it is not possible ther shuld be any greater or more delectable in the Gardens of Hesperides, that are termed the Gardeins of all delight.

Thus from the Monasterie of Munks whereof I spake a litle before, vnto the Citie all the way alonge, are nothinge els but Noble mens Fermes, and gar-

deines. The Citie standeth in a reache or crooke of the Sea called Mare Tyrrhenum, beinge builded in thrée square fourme, whereof two corners looke towardes the Sea, and the thirde towardes the Hilles whiche are not verye farre of from it. It standeth vpon a ground or foundacion not equall or leuell, but as it were forked, and risinge vp on both sides. The Merchantes and common multitude for the moste part, inhabite the lower parte of the Citie, and the Noble men the higher. Wherefore, there are séene moste sumptious and bewtifull Pallaces, amonge whiche as chiefe is the Pallace of vrsine prince of Salerne, of the Prince of Sulmo, and Thomas Cambius, adorned & set forth with many pictures and Statues, and a Lionesse standinge ouer the gate with this inscription. To Iubiter xenius.

Welles,

¶ Welles and Streetes.

The 16. Chapter.

MOreouer, I suppose ẏ this is to bée reckned among the principall commodities of this Citie, that euery house, almost, hath a Well or twayne aboundantly flowing with most holsome water, nether is there any other citie in all Italy (as concerning store of water) that may be compared with this. The strets of the citie are narow, except thrée only, which as they are sufficient broade enough: so are they of a merueilous length. The higher Stréete of these is called La vicaria, another Capuana, the thirde lyeth right against the Castle, and stretcheth open alonge to the Merket place. The Stréet Capuana leadeth towardes Capua, whiche Citie is very famous & renowmed for ẏ Ciuile law, especially in mater of contracte. For the firste Prator or Maiour thereof was

a ſtraunger, and in oulde time it muche flouriſhed with trade of Merchandize. Wherby returnes of paymentes vpon billes, and exchaunges, were wonte to bée diſcharged ether there or at Rome, or at Bithynia, a citie of Aſia. Vpon the Gate of this Stréete are manie Monuments to be ſéene, whiche was made at what time Charles the fift Emperoure of Rome, and King of Naples, firſt of al creatures entred in at the ſame, the like wherof alſo the Citizens of Andwarpe did imitate in a gate of theirs afterward Beefore the Gate ſtode the Images of Oceanus, and Tethis, and alſo in the ſtréete in conuenient places, were erected the Statues of Hercules, Athlas, Perpetuitie, Religion, and many other moe, whiche are ſet forth in the Triumph of Naples.

The

¶ The Merket place, *and Churches.*

The 17. Chapter.

The chiefeſt Merket place of the Citie is fourſquare, and verye broade, and large, but not paued, in the midſte wherof ſtande a paire of Gallowes, and a ſcaffold ſet vp for the nonce to put treſpaſſers to death vpon: alſo a Chappell, rightouer againſte whiche, is a Well with a very large Ceſterne or Lauer. In the Merket place are many Innes, but they bee of the meane and common ſorte, and the greateſt want in Naples, is of clenly and ſoote lodgings, although ther be an infinite number of Tauerns and vittling houſes in it.

It hath not manie Churches, but thoſe whiche it hath are verye faier, amongſt which the Cathedrall Churche of Sainct Clare is paſſing bewtyfull, and ſo is ỹ alſo which is dedicated vnto Saint

Saincte Luio, sauing that it is ouer darke. Saincte Maries of the Preachinge Friers, is a verie proper Churche, for it standeth vpon one of the moste pleasant and loftyest places of the Citie, and within, it is almoste made al of Marble without any periettinge or plastering: but it is sumwhat of the narowest. Saincte Marie Churche Di Carbona, is very mutch frequented for deuocion sake, whiche is a House of Religion not farre from the Merket place, by reason whereof it hath in it a number of vowed Tables, and two Chappels all of Marble faste beeside the higher Altare. Within the Altare is a Tumbe, wherin reste the bodies of Robert Kinge of Naples and his Wyfe, verye sumptuous: insomutch that the report goeth, that there is neuer a peece of worke to be found in all Europe, of greater maiestie then that is. Howbeit, if not faierer then this, yet in my opinion, match vnto it is that, wherein lyeth the bodie of William Croius and his Wife

in

in Belgicum or Dutchlande, not farre from Louane; at the Castle of Heffria. Likewise the Tumbe of Mauritius of Saxonie one of the Dukes Electours, at Friburge in Hermonduris, and that also wherein his Wyfe lieth at Vimaria, in Thuringe, and moreouer the same which is builded at Heidelburge, in the memorie of Duke Palatine, Duke Electour. Truly these 4. Tũbes whiche I haue nowe named, are the most principall of all that euer I sawe, ether in Italye, or Fraunce, or Germanie, or in England, for, as for Spayne: I was neuer there. But amongst al that are seene in any of these aboue named Regions, made of Brasse or Copper, in my iudgement, the Tumbe of Kinge Henrie the seuenth King of Englande, surpasseth the residew, whiche standeth in the Abbey of Westminster nigh to the Citie of London, with an inscription in Latine verses, which may thus bee Englished.

Kinge

Kinge Henrie the ſeuenth heere lieth in this place,
The glorie of all Kinges that liued at his age
In wit, and wealth, and deedes of noble grace.
To whom befell the gifts of nature for vauntage.
A princelie countenaunce, a fauour graue and ſage
A comly perſonage, and bewtie heroicall:
And ech poinct of venuſtie ioyned therwithall.

Vnto him was coupled in wedlocks pleaſant band
An amiable Spouſe, in beautie right diuine,
Bashfull and verteous, and like a frutefull land
Plentifull of children, ſprong forth of princely line.
Right happie parentes their iſsue ſo doth shine.
To whō, o Englād, theſe thāks thou owweſt of right
That euer Henrie the 8. was borne into thy ſight.

All the whole Toumbe is gilten ouer, and it ſhineth faire, being round beſet with precious Stones but of the meaneſt ſorte, it hath in it alſo many turned and carued pillers, and very lyke vnto this: are the monumentes of the Kinges of Fraunce in Sainct Deniſe Churche.

Gra-

¶Granetes and Stoare *Houſes, Caſtles, and* Armaries.

The 18. Chapter.

MOreouer, there are at Naples foure Stoꝛehouſes, and as the Grecians term them στοα, euery one fourſquare benched rounde aboute mutch lyke the place at Andwarp whiche they call the Burſe, oꝛ at London the Roiall Exchange, and at Venice la piazza del riuo alto. In theſe Stoꝛe houſes at certen times of the yéere are generall aſſemblies, and counſelles holden. And Merchauntes alſo méete dayly in them, to bargein and deale in Merchandize.

There are thꝛée Caſtles, whereof twayne ſtande faſte by the Sea ſide, to wit: the new and the ould, the thirde is ſituate vppon the high Hill that lyeth ouer the Towne. And it is ſo ſtronge,

and so well fortified: that hée that hath possession of that Castle may easely master the Citie, yea although it were surprised by the enemie. A litle beneth this castle is a house of Carthusians, whereof the Church is dedicated to Sainct Martine, from whence there is a merueillous pleasaunt prospect, both ouer the Citie, and the sea. But in the ould Castle which standeth by the way Capuana are very auntient buildinges and Imagerie to bée séene, and there is also an Armarie wherein is kept the complete armour of Fraunces Kinge of France, whiche hée woare vpon hym when hee was taken prisoner at the Citie Ticinum now termed Pauia in Lumbardie very faire, made of pure stéel, and without any furniture of Golde. Forth of the Castle you may goe into excédinge large, and goodly Gardeines: and within the Castle is an hangynge Gardeine, but the same, besids a pleasant prospect, hath nothinge else in it.

The newe Castle is builded at the entrance into ỹ citie of Tiburtine stone foure

foureſquare. In the ſame place in ould time ſtode a Religious Houſe of preaching Friers, whiche is now conuerted toanother vſe. It is fortified on that ſide whiche lyeth to the Citie with a verie dæpe ditch, lyke as it were double trenched. For when you be paſt the firſte Ditch: anoneyou ſhall ſée the Caſtle, which lykewiſe is fenced with a trench, Walles, and Turretes, and it ſtandeth vpon a ſtæpe downefall of an hyll. It hath a verie faire gate in the innerſyde made all of Marble, opentinge vpon a large Courte foureſquare, ſumewhat long. At the left hande when you enter in, there is is a litle Hal likewiſe foureſquare, wherein the mætinges and aſſemblies of the Eſtates of the whole Realme, are kept euery yére: a the Vicere of the cuntrey vſeth to kæpe court, and ſit in iudgment there euery wæke. But not far from this Hall in a verye great Tower, ar kept theſe ornaments of the kings. A Scepter of gold beſet w verye great Pearles at the toppe. A Sword with the Hilt and ſcabbarde of

Golde very ritchly garnished with pre-
cious Stones. A Crowne or Diademe
for a Kinge, glittringe with precious
and orient Stones of incredible big-
nesse. A Crosse of cleane Golde, one
spanne longe. A mightye Pot of Gold
rounde aboute adorned with precious
Stones of great valew, mightye bigge
Pearles called Vniones, and principall
sorts of most precious Stones, in great
number. To bée shorte, there is a
Treasure whose estimation and price
is inestimable.

An-

¶ Antiquities, the *Vniuersitie, and peculiar* properties of the Citie and People of Naples.

The 19. Chapter.

IT is wounderfull to sée, what plentie of most auntient Images are to bee seene in the Citie of Naples, yea in priuate mens houses, namely of Bacchus, Mercurie, Hercules, Brutus, and the whole patterne of the auntient maner of warfare. There bée also Statues made wearinge on them gownes, and a mightye horsehead made of Brass very cunningly wrought, the lyke wherof is seene at Rome in the pallace of the Cardinall De valle. Howbeit one Cyriacus Anconitanus, hath writen verye dilygentlye of all these matters, for that which Apianus and Amantius haue set

forth in this argument touchinge antiquities: is for the more part taken out of him.

Fredirick the seconde Emperoure of Rome, founded the Uniuersitie in this Citie, whiche flourisheth at this daye. While I abode there, Simon Portus, a famous Philosopher and Physition, departed this lyfe. Thesame, beesides the Booke whiche hee wroat of the burninge of the cuntrie of, Puteolis, whereof I made mencion heefore, wroat a Booke of the Soule, of the Senses, of Coulers, of the Germain Mayden, and many other moe. One Mercellus of Siene was of great renowme amonge the Ieti, a man very well learned and eloquent: as for Diuinitie that was in those daies sent to the Monasteries and Abbeies, as it was likewise in the more part of all Italie. Naples feeleth winter scarselye the space of two Monthes, to wit, Ianuarie & Februarie. They haue raine often, but without snowe, and in Sommer season extreame heat, by reason whereof they seldome haue anye

steepe

ſteepe couerings and rouffes vpon their Houſen as are in other Cuntries, that in the night time they may walke vpon the top of the Houſes in the Leades, to cole their bodies. In the vulgare tonge this Citie is termed by the name of Gentiles, which is to ſay Noble, lyke as Rome is called Great, Venice Ritch, Florence Faire, as I coniecture to the imitation of the Grækes, whiche vſed alſo to commende their chiefe Cities by ſome notable Title. For Athenæus comparinge certen Cities together: calleth it Golden Alexandria, Bewtifull Antiochia, very bewtifull Nicomedia, and the Citie of Athens moſt glorious, the mightie Citie, and Breuiarie, as it were, of al the whole World. And I think, that Naples was called Noble by reaſon of the great number of Noble men that dwell in it, & the excelle which is vſed there. And a man ſhall not finde in any other place of all Italie, ſo great plenty of moſt excellent and couragious Horſes, as hée ſhall there: But if a man would bringe a Horſe of that Cuntrey

out of the Realme: hée must pay some custome or tolledge for hym, and they sell there not only Horses, and all other kindes of Merchandize: but also slaues, as wel men as women. There are many Théeues, and in sundrye places the Neapolitanes are euill spoken of, not so mutch for that themselues be of an euill Nature: but bicause they harbour mane naughty persons, and haue naughtie neighbours. Those are the Apulians, and Calabrians, and sicilians, of whom, that is to saye, the lasse, that may truely bée saydc whiche Cicero woat of them: *All Iland dwellers are naught, but the Sicilians are woorst of all.*

But now, as concerninge the properties of the the People of Naples: they are not so mutche delighted with the Grécke: and Latine: as with the Hetruscan tongue, and they mocke the Calabrians with their language, and lykewise the Calabrians scorne at the Apulians. Their talke is full of braggínge and boastinge, insomutche that they

they despise the counsell of othermen, and prefer their owne wittes before al others. It sufficeth their merchantes if you giue them your woorde, but if you breake promise, they be very sharp reuengers of the iniurie done vnto them, like as they be very mindfull of a good turne receaued. They fare palling sũptuously, and sometime they spend more Sugar at a meale then they do breade, imitating therein the Sicilians. In appairell they bee proude, and therin they bestow ouer much cost both in tyme of Warre, and Peace. They assault their enemy with notable courage and opportunitie, & they haue horses verie mete for the warres, wherein they be expert in riding, and guide thẽ with meruelous derteritie of body. They are too too much giuen to loue and ouer amarous, but especially of suche wemen as are painted in face, and proud of hart, vnto which two thinges their wemen doe principally apply themselues. Otherwise they bee very good huswyues, and bee most precise, and as it were, religi-

ous

ous in honouring their louers. To conclude, the people of Naples are very curteous and friendly to ſtraungers, and loue them in whom they ſée anye notable or ſingular qualitie, but if they ſée no ſuch thing: they litle eſteéme thē. And this much of the Citie of Naples.

¶ The Kings Pittes or *Pondes, and the hill Veſuuius* called nowe Summi, and of others.

The. 20. Chapter.

WIthout the Citie, on ỳ ſide which is contrarie or oueragainſt ỳ hill Pauſilipus: are ſéene the kinges Pittes or Pondes commonly called Pozzi reali, truely verie fayre, and worthie to bée throughly viewed. And vnleſſe I bée deceaued, there is the lyke place at Rome, and at Ferraria Il bel veder, which is to ſaye, as I interprete it, A

place

place for Summer consisting of houses, Gardeines, and Riuers: likewyse most excellent for prospecte, and pleasant situation. This goodly building or rather Pallaice, was erected by Ferdinand of Arragō ye first, king of Naples in fourme foure square, but somewhat long, in whose walles stand very auncient Pictures to be séene. The middle court was made to washe in, wythout couert in the open aire, from whence we mount vp thrée steppes into a place lyke a Lauer or Cesterne, into which you may let in the water at your pleasure, and that great Courte is round aboute compassed with a beautifull, and verie gorgeous gallerie. But in ye last siege of the Citie of Naples, ye Frenchmen spoyled not onely this Gallerie: but welnighe all the whole Pallaice. While this washing place was whole, I suppose there was none more magnificall or pleasaunter in al Italy. Ouer against this Pallaice, standeth another Princely buildynge, or Pallaice, and a place also from whence Water is

conueid

conueid in pypes vnto the citie. From thẽce wée passe into Gardeins in which there is another gallerie, before whom lieth a large and wide plot, but waste and forlorne, al ouergrowne wᵭ rædes, bushes, and briars. From hence againe wée goe into other gardeines: at length wée come vnto a fountaine or conduite head passing faire and cleare, and full of hollsome swéete water. Yard by this conduite head stode certen Cagies and Couppes, wherein were kepte sundry kindes of beasts, and liuing things, but they were also broken by the Frenchmen. Thẽ from this place we may returne again to the first, through offices and places apperteining to ẏ houshold, where are many spoutes and Welles, and many pleasant murmurings caused by falling and flowing of the water, likewise groues, and the pleasant sight of varitie of fruites.

From this place wée maye go to sée the remainder and monumentes of the citie Palæopolis, whereof Liuius maketh mencion. There is also another

place

place not far from Naples of noleſſe delight then anye of the aboue recited, at the fourthe ſtone from the Citie, at the foote of the hill Veſuuius or Summi, in which hill Plinius the writer of the naturall hiſtorie, and Lieutenant ouer the fléete to Auguſtus: periſhed among the aſhes, which Plinius the ſecond teſtifieth in an Epiſtle, and the ſame hil not long before had burned lyke the hill of Ætna in Sicil. At the foote of this Hill ther groweth Grækiſh wine or Sack, which ſome call Vinum Pompeianum or Pompeius wine, which is very good and perfecte, and much commended of by the writings of ſundry men. The Pallace whiche ſtandeth there taketh name of the billage which is néere vnto it, and is called Pietra biancha, wee may call it in Engliſhe *White ſtone, or white rocke*, builded all within of white Marble, and bewtified in the lodgings with checkred worke of point deuiſe. In this Pallace is made the Image of a Nymphe ſléeping, and leaning vppon a water veſſell, out of which there runneth

neth abundance of pure cristall water, which afterward passeth along in troughes or gutters of Marble stone, & hurteth no part of the pauement, the same gutters seruing also to kéepe fishe in, like as it were little fishpondes. Surely, I am of opinion, that aswell the auncient Romanes as Greekes, tearmed in oulde time suche buildinges Nymphæa, howbéit this is but newe, and builded by one that was a councellor vnto ỹ Emperour Charles the fifte, about the yéere of our Lorde, as some say, 1530. It hath on the one side the sea harde by, rounde aboute on the other sides a gœdly plaine and open cuntrey, the plentifulnesse wherof is wounderfull both of Corne, Oile, Wine, and all maner other good fruites. This which I will speake is hard to bée credited, & yet it is true, that there bée some Wines found there the grapes whereof beyng prested dw yéelde x. or xij. measures of wine, euerie measure contayning iiij. gallons and a halfe or rather more of oure Measures. And thys thynge also

also may seeme straunge, which one hath reported in writing for a trueth, ỹ when the Northeast wind bloweth, there are brought into the Cuntrey of Naples out of Africa sutche abundance of Quailes, that they fall by heapes vpon houses that bée néere to the Sea side, that men may easely take them in their hands. Yea, while they be in their course of flying, and bée wéeryed either wyth contrarie wyndes, or tempeste, or lengthe of the iourney, they lyght many times vpõ some shippe, or gally. And laste of all to conclude, suche is the deliciousnes of the Realme of Naples, suche the magnificencie of ỹ buildings, sutche the holsomenesse of the welles and water, sutche plentie of all thinges whiche nature bryngeth forthe into the worlde myraculous and straunge, sutche Monuments of Antiquities, and finally suche store of fruites, and other things wherwith mans life is sustained: it is that not only truly named to bee aa parte of the happye Campania, but is indéede the Wombe, as they saye, of fertilitie, and the fatte of

Italie,

Italie and the verie horne of plentie, as is in the prouerbe. All which thinges when wee had viewed verie diligently, beeing not so muche weeried with our labour and traueyll, as that wee iudged it time to retourne to our studies: (for the desire whiche wee had to see these things, and the most delectable beholding of them tooke away all wearisomnesse) we departed from Naples, & passing along by the most auncient Citie Caieta: wee came to Rome, and from thence we traueiled by the Tuskans to Padua. And when I had there arriued, I soiourned there a season, and afterwarde departed into my native Cuntrey.

FINIS.

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